

REFORMED CHURCH MESSENGER

A Message for the Times

(A Paraphrase of I Corinthians 13)

If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate the fountains of riches, and power to preempt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal workmates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride; but when the perfect social order comes, the strong shall serve the common good. Before the sun of Christ brought in the dawn, men competed, and forced tribute from weakness; but when the full day shall come, they will work as mates in love, each for all and all for each. For now we see in the fog of selfishness, darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice, and love—these three; and the greatest of these is love.

Walter Rauschenbusch.



CONFIRMATION CLASS OF GRACE CHURCH, HARMONY, PA.,
THE REV. MILTON A. MAY, Minister

Left to right (front row): Edna Tedora Lind, Bessie Caroline Simmons, Jean Elaine Zinkham, Ethel Marie Frederich, Vernetta Mae Miller, Grace Becher Zeigler.

Second row: Clifford Earl Beahm, Howard Elmer Zeigler, Howard Laverne Powell, Rev. Milton A. May, Frederick Cranious Koch, Kimber Grey Sharrer, Clyde Albert Scheidemantle.

Back row: Philip Roy Beahm, Walter Harvey Ziegler, Eddie Daniel Simmons, James Mohny Burkett, Charles Henry Beighlea, Henry White, Jack DeRoy Heberling, Regis Lovell Graham.

My Creed

1. I BELIEVE that God is All.
2. I BELIEVE that Christ is the Way-shower for mankind.
3. I BELIEVE that divine Love is the supreme power.
4. I BELIEVE that Truth eventually triumphs.
5. I BELIEVE that it is more blessed to give than to receive.
6. I BELIEVE that good work confers happiness on the worker.
7. I BELIEVE that man's highest mission is to humbly serve.

Grenville Kleiser.

PHILADELPHIA, MAY 25, 1933

ONE BOOK A WEEK

THE MEANING AND TRUTH OF RELIGION

Hardly any religious book of recent months has attracted more attention or aroused more discussion than Professor Eugene William Lyman's: "The Meaning and Truth of Religion." (Charles Scribner's Sons). It is very seldom that such a paper as the New York "Times" gives the whole front page of its Sunday Book Review to a religious book with the review written by its most outstanding reviewer. I have waited for a while before calling attention to it here partly because I wanted to note the general reaction to it, partly because I wanted to read it a second time. It is the sort of book one can hardly grasp at one reading, not because it is obtruse or involved in style—it is just the opposite, being most lucidly written—but because it traverses such a wide domain of thought and moves to conclusions the value of which one cannot immediately determine. It examines practically every religion, ancient and modern, and the religious experience of all ages, both within the Church and out. It is really astounding in its scholarship. Dr. Lyman seems to have read every book of any consequence ever written. Not only every religious book but all the books which deal with the human soul—poetry, drama, fiction and philosophy. Everything has been examined that deals with the eternal problem of man's relation to God and the universe.

Dr. Lyman's main thesis is that practically every religion has disintegrated and the stones of which they were built lie around us in a heap of ruins. Even those elements of Christianity which have previously been considered as essential parts of the faith are in the ruins—miracles, creeds, ceremonials, churchly and priestly authority, special revelations and doctrines. To many this general disintegration of religions seems the end of all things. Not so to Professor Lyman. One has only to turn to these generally rejected stones of the various temples and out of them build a new structure, using only the best stones left, and, lo, the rejected stones become a new and more majestic temple of religion than had ever been built by using only the stones of any one reli-

gion the world has ever known. If you think you have destroyed religion by wrecking the various faiths one at a time or all together, you are greatly mistaken. Out of them all one gathers stones for a synthesis, a new temple, these stones being eternal values, imperishable truths.

Dr. Lyman is an architect of great skill. He picks out the stones of mysticism, ethics, esthetics and philosophy—I follow his own enumeration—from the welter of decayed faiths and rears a structure that is not only majestic, imposing and of enduring value but is a house of worship for all souls and on its altar is the Divine Presence which meets all needs and answers all the questions of all human hearts and minds.

Dr. Lyman admits that of all the religions the world has thus far known, Christianity has most fully embodied these four qualities. Jesus "embodies ethical religion uniquely and supremely." The esthetic is expressed in "the parables, the sententious sayings, the poetic stanzas, the skillful narratives of the Synoptics, the mystical meditations of the Fourth Gospel, the story of the Acts, the eloquence of the letters and the strange pictures of the Apocalypse." Paul "developed Christianity on its mystical side." Philosophy finds its expression in the Epistle to the Hebrews and the Gospel of John. So the new temple, after all, in spite of the fact that stones from all the other faiths have been incorporated into it, is very much like the one reared by the New Testament. But the religious souls of all faiths can accept the cordial invitation to come in and will find themselves at home in it because certain stones which the Church has added to the New Testament faith have been left out of the new temple. The trouble here is that many of the stones Dr. Lyman has rejected are surely in the New Testament structure either in actual fact or by logical implication. There really is not much in the Augustinian theology that is not in St. Paul, and I imagine the average Hindu has just as much difficulty in accepting the New Testament, if given him without utterly unwarranted emasculation, as he has in accepting the creeds of the Church. Furthermore, is the New Testament structure enough? Christianity has never

thought so. The Church has never thought so. The Church is not the product of the Bible. The Church preceded the Bible and gave it to the world as a precious vessel containing the life, the sayings, the story of the death and resurrection of its Lord and the interpretations of these things by the first disciples. And the reason the temple reared by the Church through the ages is vaster than the New Testament structure is that it has been adding to these interpretations through all the ages and writing new bibles that are just as much a part of Christianity as the New Testament which it wrote in the first century. If one were to leave out of the temple of Christianity the thought of Augustine, the religious experience of St. Francis, the evangelical fervor of John Wesley, the mystical sense of Jacob Boehme, the holiness of John Keble, the sweet sainthood of Therese, "The little flower of Jesus," the temple of Christianity would be incomparably smaller than it is today. The temple of Christianity as accepted today by all but an infinitesimal group of its adherents, contains not only the stones contributed by the New Testament writers but the stones added by the Church's other witnesses—its theologians, saints, prophets and seers through the ages—and it is not yet finished.

The trouble with these "Synthetic" religions as propounded by "Re-Thinking Missions," Dr. Lyman and the others, is that after the synthesis has been made the new temple really contains no stones that are not in the temple the Church has been rearing during the last two thousand years. Furthermore this Christian temple contains many stones of eternal value that are not in the other temples. (The only new stone that "Re-Thinking Missions" has explicitly to offer to this new temple is "Meditation" as practised by the Hindus!) The one distinctive doctrine of Christianity—one might call it Christianity itself—is the Incarnation, God coming into the world in Jesus Christ to seek and to save His children. There is no vestige of this one and distinguishing truth in any other faith. The "Quest of God" is the characteristic of all other faiths. The quest of man by God is the Christian religion.

Frederick Lynch.

GENERAL SYNOD NOTES

Rev. J. Rauch Stein, D.D., Stated Clerk

Our Church Statistics for 1932

I. THE EASTERN SYNOD

A summary of the Statistical Reports of its former 13 Classes for the calendar year ending December 31, 1932, makes record of increases and decreases when compared with the records for December 31, 1931, as follows:

Ministers 422, Increase 3; Licentiates 11, I. 4; Charges 318, I. 4; Congregations 580, Decrease 1; Membership Last Report 144,852, D. 842; Confirmed 4,896, D. 119; Certificate 1,495, D. 93; Renewal of Profession 1,278, D. 144; Dismissed 1,680, D. 169; Deaths 2,662, I. 79; Erasure of Names 3,594; D. 979; Present Membership 144,585, D. 129; Communed During the Year 120,583, I. 3,974; Unconfirmed Members 61,576, I. 259; Infant Baptism 4,377, D. 323; Deaths—Unconfirmed Members 596, D. 1; Students for Ministry 95, I. 4; Total Sunday Church School Enrollment 146,877, I. 454; Amount of Apportionment \$585,362, I. \$17,455; Paid on these Apportionments

\$283,090, D. \$65,331; Other Denominational Benevolences \$114,504, D. \$37,386; Benevolences Outside of Denomination \$22,697, D. \$5,887; Total of all Benevolences \$420,291, D. \$108,604; Congregational Purposes \$1,576,742, D. \$384,299; Churches \$20,173,750, D. \$2,327,250; Parsonages \$1,850,050, D. \$161,250; Indebtedness on Property \$3,589,506, D. \$126,432.

Nine of the former 13 Classes of this Synod began their reports correctly with the identical total communicant membership which they reported December 31, 1931, viz.: East Pennsylvania, Lancaster, East Susquehanna, West Susquehanna, Tohickon, Goshenhoppen, Schuylkill, Wyoming and Reading. Lehigh began its report with 170 less than it reported. The remaining Classes began with more than they reported, as follows: Lebanon 72, Philadelphia 92 and Eastern Hungarian 144. If the stated clerk and the president of each Classis will examine carefully the Parochial Statistical Reports of the Classes before the report on the State of the Church is prepared by the president, and will see that this first column of our Annual Statistical Report is correct, the

last of our mathematical inaccuracies will be eliminated. We certainly should be able to reach this goal for the December 31, 1933, report!

The Eastern Synod records a net decrease of 129 in its communicant membership. The increases in membership, totaling 701 members, are credited to Lebanon, Philadelphia, West Susquehanna, Schuylkill and Wyoming Classes; the decreases, totaling 830, are to be found in East Pennsylvania, Lancaster, East Susquehanna, Tohickon, Goshenhoppen, Lehigh and Eastern Hungarian Classes.

There were no Classes to report increases in their Benevolences. The net decrease for this column is \$108,604. Only one Classis, East Susquehanna, reports an increase in giving for Congregational purposes; there is a net decrease as compared with last year of \$384,299.

These statistical comparisons indicate where our work, as a branch of the Christian Church, is in need of loving, patient, persevering, sacrificial toil that we may grow and carry forward the work previously done by our forebears in order to build the Kingdom of our Lord.

Vol CVI, No. 26

PHILADELPHIA, PA., MAY 25, 1933

Whole Number 5327

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per *Agate Line* each *Insertion*. \$1.68 per *Inch* each *Insertion*. (Fourteen lines to an *inch*.) *Special Notices*, set solid, double the price of display per counted line. *Reading Notices*, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSSER ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

REFLECTIONS OF A CURIOUS OLD WOMAN

It is hard to realize that I have lived 72 years. Why, it seems to be only a very short time ago that James and I met at the Church out there on the hill, and then walked home together knowing that we belonged to each other. But he was 65 when he died, and I can't escape the fact that many, many years have gone by since I was a girl.

How interesting the years have been! I always had an intense curiosity about life, and I have enjoyed exploring each new turn of the road. Perhaps that is why I have seldom felt depressed or bitter. I remember that when I had to leave school at 13 and start working in a factory, I thought for a little while that there could be no happy future for me. I had so much dreamed of going through high school and college. Now I was guiding bobbins in a woolen mill! But my curiosity saved me. I began to study the looms in the mill and the people who worked there. I studied myself even more. It was like standing off some distance and watching how I worked and how I changed my feelings from one day to the next.

Even when James died, I recall that my grief was tempered by my curiosity. We had planned our little home and worked hard for years to pay for it. We had reared two children. Charles was killed in the war, and perhaps nothing that ever happened bound me and my husband so close together as that. Sylvia married when she was quite young. We spent many wonderful days on her farm in beautiful Lancaster County. Now all the comradeship that had thrilled us through the years was at an end. I felt that deeply, and yet I could not give myself to brooding. Here was a new turn of the road that I must explore! Being a widow, living alone, trying to make the little money we had saved reach over the remaining time of my life, what would these things mean? How would they change me? Intent on finding whatever was interesting in this strange country, I had little time for backward looks and for regrets.

I have just been making a list of the changes made in my life by old age. Why do our hands become dappled with brown when we get old? How fascinating it is to look into the mirror now and then, and to notice how one's skin becomes more and more like parchment, seamy and yellowish! Even though I have always worked hard, I kept my-

self straight as a pine. Now time is bending me forward like a sickle. My eyes are not so strong as they used to be, but I am thankful that my hearing is as sharp as ever. That does spoil the fun of some younger people who do not want me to hear all they say!

What interests me most, however, is not these changes in my body. I am much more curious about the changes I notice in the way I feel about the things that are going on around me. I find that I must fight against a tendency to retreat from the outside world into the world of my soul and my memories.

But necessity as well as my old habit of exploration keeps me from losing my hold on current happenings. For the money which James and I had saved has dwindled away. I am in danger of losing my home. The little money I had left a year ago has been taken from me by the bankers. I have begun to ask myself whether we really should have been so careful with our money, so thrifty and self-denying. Perhaps it would have been better for James and me to spend it all and so to get more joy out of our married life. It would certainly have been interesting for me to be left a widow without a home and without a bank account. My bent for exploring would then have been given new fields to roam in.

Here I am, wondering what I might have done if I had been left homeless and penniless! Why, at any moment I may have a chance to walk through that unexplored country! Sylvia can't help me because she and her husband are harried to distraction by their farm mortgages and their taxes. I believe I will starve before I accept food vouchers from law-makers who want you to bow your knees to them in gratitude for a grudging, niggardly relief.

I think the behavior of these law-makers is the most curious thing I have discovered in all my 72 years! The world must truly be upside down. For the better part of a year they have haggled and fought about drinking a glass of beer and throwing a baseball on Sunday. I can't read in any newspaper that they ever got excited about clothing ragged children, or feeding starving men, or helping aged people live out their few days in self-respect. It would take little of the money of my rich State to pension me and others like me. But these curious law-makers tell each

other amusing jokes, while a small committee scurries away with an old age pension bill and hides it in the secret shadow of a mountain laurel. It would do no good to tell them, but *I think their hearts are more gray than my hair!*

I have found that I get strength to keep on exploring my life and my times by reading what the poets have written. I like to study the effect on me of one poem in particular. Its lines are very short, but full of insight.

Like a white candle
In a holy place,
So is the beauty
Of an aged face.
Like the spent radiance
Of a winter sun,
So is a woman
With her travail done,
Her brood gone from her,
And her thoughts as still
As the waters
Under a ruined mill.

I wonder what would happen if poets sat in our Legislature!
—JUST AN OLD WOMAN.

* * *

"THE REVOLT AGAINST GOD"

The other day one of our intelligent elders spoke to the writer about the article by Stanley High in the May Number of *Harper's Magazine*, entitled, *The Revolt Against God*. This article he found most disheartening, and he wondered if it could possibly be regarded as an accurate portrayal of the contemporary situation. It was significant to us that within a day or two several other forward looking laymen spoke somewhat similarly about the same article.

Coming as it does from a distinguished and high-minded Christian minister, Dr. High's article can hardly be ignored. Indeed, those who are willing to face the facts will do well to study this appraisal of the state of religion and of the Christian Church today, even though the picture he paints is decidedly unpleasant and disappointing. Dr. High thinks that the facts appear to justify the conclusion of Mr. H. G. Wells: "Great multitudes of us are living in a state of faded religiosity. The formal religious organizations of the Atlantic world are little more than the spiritualized husks and trappings of long-abandoned efforts to begin a new way of life for mankind." He discounts the long-held doctrine that man is "incurably religious", and says that a vast and increasing number of people are demonstrating that he is not. Millions have revolted against God; millions of others simply ignore Him; and the drift particularly is away from the organized religion of the Church.

It will be recalled how a few years ago a sensation was caused by the book of the eminent English clergyman, H. R. L. Shephard, *The Impatience of a Parson*. He began with a significant indictment that "the Churches have corporately so misunderstood the message of their Founder and so mishandled and mislaid His values that *what survives and does duty nowadays through the Churches as Christianity is a caricature of what Christ intended*." In harmony with that charge, Dr. High says that "many of the clergy today are aware that their religious operations touch, very lightly, only the outer fringes of modern life; that as a society-transforming agency the Church itself suffers in comparison with the schools, politics, or business; and in the matter of opinion-making it is by no means so effective as the newspapers, the radio, or the movies." He quotes one young preacher as putting it in these words: "We have the space, but it is not used; we have the resources, but they are not working; we have the message, but it is not preached. It is no wonder that so many people find it so easy to get along without the Church."

One reason so many people find it easy to get along without the Church, thinks Dr. High, "is because the Churches find it so hard to get along with one another." In addition to the unholy divisions of Protestantism, we have an excess of ecclesiastical machinery and reactionary ecclesiastics. The spiritual indifference of the masses is only too obvious, and certainly one of the reasons for it is to be found in the fact that the Church seems to offer so little to improve

their lives in this present evil world. "To retain its significance," says Dr. High, "organized religion must be as specific as Jesus was and must make righteousness as much a pressing this-worldly concern as He made it and as little a matter of symbolic evasion or of hope deferred."

It may properly be regarded as a hopeful sign that self-criticism in our day has been raised almost to the *nth* degree. Certainly the most devastating analyses of the defects of the Church come from her own pastors and people. It seems so much easier, however, to make a list of our liabilities than of our assets. This demonstrates to shallow minds that the former far outnumber and outweigh the latter. The very survival of the Church, however, demonstrates that this is not true. It must be remembered that our friend, Dr. High, was not writing about the infinite resources now at our command; he was pointing out the lions in our path and endeavoring to arouse us to the seriousness of the situation which confronts us. There is always a peril in setting forth the difficulties and dangers with which we must contend. When these are vividly portrayed, the weak-kneed become terror stricken and even the most courageous at times fail to see the sun shining behind the thick clouds. This may be a wholesome discipline for those who have the grace of continuance, but the menace of a defeatist attitude is so great in times like these that it certainly behooves us to sound more frequently the trumpet of faith, courage and assured triumph, and to count more confidently upon "the exceeding great and precious promises" of the victorious Christ, Who in the end will lead His people safely through. Revolts against God have marked every century of the past, but His truth goes marching on!

* * *

MISERS OR FRIENDS

VI.

There is a stern quality in the invitations of Jesus which is often lost sight of by His modern disciples. "If any man would come after Me, let him deny himself, and take up his cross, and follow Me." These are the words of an earnest leader intent upon a serious business and fully aware of its risks. He does not allow Himself the illusion that He can achieve His purposes by the help of men who have only a sentimental or an intellectual sympathy with Him. He needs disciples who see life through His eyes, who realize that love cannot overcome the world by speaking soft words, who dare to give themselves to a way of life radically at variance with custom and tradition. It did not take Him long to discover how easy it was for men to say to Him, "Lord, Lord," but straightway to refuse to do the things that He said. Many accepted Him with their lips and found satisfaction for a season in the freshness and the goodness of His teachings, only to desert Him when they recognized the stern difficulties that beset His way.

We gloss over the somber sternness of the Christian religion when we make discipleship mean nothing more than an optimistic dependence on the redemptive power of God. In these hard times we are often told to "have faith", to trust that "Everything will be all right", as if religious persons had no great tasks to perform, no significant part to play in the bringing of justice and light to a dark world. This attitude of religious people is much akin to the blind faith in social progress that has been so characteristic of the general mood of the last half century, a Pollyanna mood often expressed in literature and radio address and popular song. How wide is the difference between the philosophy of the crooner who beguiles us with his easy "Everything's gonna be all right, all right", and the philosophy of the Galilean who keeps saying, "If any man would come after Me, let him deny himself, and take up his cross, and follow Me."

Our own stern part in the creating of godly persons in a godly society is being discounted today by certain groups of religious thinkers. They are driven to despair by the confused and uncertain condition of our times. Human effort, even when inspired and sustained by religious faith, seems to them powerless to make real progress. Moreover, they insist that we have become too proud of our knowl-

edge and our scientific achievement. We must let go of our trust in men. We must humbly throw ourselves upon the mercy of God, who is awesome in His majesty, a divine sovereign able in His own time to bring healing and peace to the nations. Such thinking may easily cut the nerve of moral effort, and make the following of Jesus something other than the taking up of one's cross in the comradely enterprise of walking and working with Him. Humility before God we undoubtedly need, but not less do we need a stern devotion to the difficult task of laboring with Him for human redemption.

Some Churchmen escape the sternness of Jesus' way of life by interpreting it almost exclusively in terms of worship. They urge us to be more meticulous in our ritual. Every gesture of the leader of worship is to be made in a certain manner, every tone of his voice shaded to a nicety, every garment he wears punctiliously shaped to its priestly function. Freedom in worship, whether in the choice of content or in the manner in which it is conducted, is condemned as interfering with the advent of God. All our Churches are to have the same order of service, all ministers are to pray the same prayers, all congregations are to learn the same technique of worship. Through such rigorous ritual we are somehow to find our salvation. One may question whether this concern for propriety in worship is not a symbol of a weak religious mood, seeking a reality in the sanctuary which it is too sickly to find in a venturesome comradeship with God in the world outside the sanctuary. Both ancient and modern history cry out that it is all too easy to say long prayers the while we continue to devour widows' houses.

—F. D. W.

* * *

DISSATISFIED

One of the wettest papers published in this vale of tears, a Philadelphia journal that we prefer not to name for fear of advertising it, gives vent to the following cry of pain: "None of the beer in circulation touches the 3.2 mark. All of it is under 2.70—and it is making folks who drink it sick. Here is a tip for those who make it. Unless this evil is corrected, it will cost \$5,000,000 to restore any beer to popular favor. Brewers seem to have quite overlooked the fact that beer is an *acquired* taste—and one that must be cultivated. The term 'slop' flatters much of the stuff now being served as beer."

We have heard this same sentiment expressed so often in recent weeks from those who have sampled this "slop" that it raises a number of interesting questions. Are the Wets beginning to find out at last what honorable gentlemen the brewers are? Is the so-called beer now brewed made as innocuous as possible, so as to keep outrageous drunkenness off the streets until 36 States have ratified repeal and the Wets get what some of them really want—liquor without any restrictions on alcoholic content, and a universal "souse" which will make them all forget the present taste of diluted beer? Just what is the game, anyhow?

No matter what the trick is, the odds favor it. The American people have been so duped that one State after another is voting to let down the safeguards. Of course, it is only temporary insanity. Better counsels are bound to prevail in a few years; but while the present hysteria of spiritual and economic depression lasts, the damage done may be irreparable—for a long time to come. God only knows what the dreadful cost will be if all Federal control of this dangerous traffic is removed by the success of naked repeal! It cannot be accomplished, even now, if the people of God get together and get on the job.

* * *

WISE CHILDREN

The vogue of the cult of self-expression has been well-nigh universal in recent years, and it is interesting and encouraging to note that a growing number of people seem to find its results entirely unsatisfactory. Our attention has been called to an editorial in the *Johnstown (Pa.) Democrat*, entitled "Wise Children", in which exception is taken to the statement made by a professor of religious education at Columbia University, who said that "parents should treat

religion as they are beginning to treat sex—admitting their own confusions and uncertainties, and encouraging children to think for themselves—to criticize, re-interpret and re-evaluate the entire subject." This, said the Johnstown editor, is a case of "religion out of the mouth of babes, with the child not only the father but the teacher of the man. If religion is something people make up as they go along, little Willie might as well get busy manufacturing a creed all his own. Little Willie's fund of wisdom would, of course, be the light back of his creed. This would seem to be going it a bit too strong. The gospels have a value quite apart from any childish opinion of them. Little Willie should undoubtedly be taught to think, but if his faith is to be limited by his knowledge, it will be of scant service. The Columbia professor would hardly ask the children to reevaluate and re-interpret the multiplication table. We tell little Willie that two and two make four. If at the end of a long life he actually understands why two and two make four, he will have arrived at the secret which underlies harmonious creation. However, setting children at work re-interpreting religion is carrying the cult of childhood rather far afield. There is a difference between knowledge and belief. And here is a paradox: Faith may be blind—but without it there can be no light."

It is our confident belief that the pendulum is beginning to swing backward from the extreme position which asked parents and teachers to abdicate and allow the children to conduct the school of life as they pleased. It has been found that this method fails to make young people truly wise.

One of our good friends was telling the other day a significant story with regard to former President Coolidge. It seems that some time ago Amherst College conducted an investigation through a Committee with reference to the conduct of college chapel at various institutions, with regard to voluntary or required attendance, etc. This Committee was composed of the President of the College, Honorable Calvin Coolidge, and the Headmaster of Andover, Dr. Stearns. The latter collated the reports from the various colleges and sent them to Mr. Coolidge for review and comment. This was the brief and characteristic observation of the Sage of Northampton: "It strikes me that the institutions in which the faculty tells the boys what they are required to do, are getting along quite as well as the institutions in which the boys tell the faculty what they prefer to do."

Such sentiments have, to be sure, been labelled as old-fogy, hopelessly reactionary. Can it be that they are destined once more to come into their own?

* * *

A CIVIC OVATION

The civic celebration held May 12 at Hood College, Frederick, Md., in honor of the completion of forty years of distinguished service by President Joseph Henry Apple, was indeed a notable event. In point of service Dr. Apple is the dean of all the college Presidents in this country, but the quality of his ministry of usefulness has outmatched its length of years. It was most gratifying to his friends to hear the warm-hearted appreciations of his manifold activities as a citizen, an educator, and a Churchman. Many encomiums will be added when the Synod of the Potomac meets at Hood College in June, but it will always be inspiring to recall the gracious fashion in which Frederick paid honor to her foremost citizen.

* * *

UNFORTUNATE

The General Assembly of the Presbyterian Church, U. S. A., is meeting in Columbus, O., in an hour of storm and stress. The Machen faction seems determined to split the Church wide open, if possible. It is chortling with glee because a few reactionary Presbyteries have adopted Dr. Machen's overture attacking the Board of Foreign Missions. The militant monthly, *Christianity Today*, shows the quality of its courtesy and its Christianity by printing several *confidential* letters from the Board of Foreign Missions and by expressing the belief that this fight ought to "overshadow all other issues at the approaching Assembly".

A strong indictment of the trouble-makers from *The Presbyterian Advance* is printed in another column. As friends of the Presbyterian Church we cannot help regretting the bitterness with which this controversy is waged. It seems like another case of Nero fiddling while Rome is burning; but as usual the schismatics are perfectly sure they are obeying the will of God.

* * *

The Parables of Peto the Penman

THE PARABLE OF THE GROUNDED AERIAL

'Twas nailed to the Church steeple and gave splendid reception. The guy wire was rusted and the storm tore it loose, so the aerial sagged down over the Church and the parsonage roofs, and—there was static!

A trip to the belfry with a long pole, much twine and a bunch of meat hooks. Did you ever see your town or your block from the spire of your Church? It is an interesting and rewarding panorama. There's the maid, hanging up the clothes. And there go the automobiles. In the distance a freight train is crawling up the grade beyond the town. The sounds are eerie and the bell looks lonely, but touch it with a bit of iron and it gives you a sweet murmur for

your trouble. Down near the chimney is the tail end of the wire. Out goes the pole and the twine with the hooks on the end. Now begins a series of fishing maneuvers that would make a professional trout fisher green with envy. The wind must be reckoned with, too. Up and down, back and forth, dangle the hooks. Neighbors spy the man in the belfry and speculate as to what he is doing there: that's natural, because the Church stands on Main Street. The grappling continues. Finally the end of the copper wire is caught and carefully reeled into the belfry and anchored to the steeple, and the onlookers shout up their congratulations and warnings against a possible fall.

The trip back to terra firma is interesting. At the bottom of the first ladder one finds many things that have disappeared during the course of years: oil lamps, Christmas decorations, glass, slate, lumber, all stored away in the Church loft against possible future use. Down another ladder and we are in the gallery of the sanctuary, clean, quiet and mellowly lighted by the stained glass windows. Two more flights of stairs and we are on the ground floor and the level of every day life. The radio is turned on and the reception is once more good and satisfying.

And the moral has not so much to do with repairing aerials as with the strange view your block presents when you see it from an elevation of one hundred feet. It's a sort of topsy-turvy land and the people look so small! How small or how big do Church members look to our Father in heaven? Is your prayer aerial working up in that direction?

God's Yes!

A Sermon by DR. E. G. HOMRIGHAUSEN

Text: For the Son of God, Jesus Christ, who was proclaimed among you by us was not "yes and no"—the divine "yes" has at last sounded in Him, for in Him is the "yes" that affirms all the promises of God. Hence it is through Him that we affirm our "amen" in worship, to the glory of God. (Moffatt.) II Corinthians 1:19, 20.

What a difficult writer Paul is! Peter once mentions the tough theology which Paul taught. But Paul was one of those dynamic personalities who was so full of his subject that he abused the vocabulary and the dictionary as well as every rule of grammar. As Glover once wrote—Paul being a bi-lingual man and one with a strong Christian passion smashes two languages together and as a result suffers at the hands of us modern interpreters! But that is not the difficulty we have with Paul in the case of our text. Here we find Paul writing about an incident of his life, and then, without any warning whatsoever, he sweeps us off our feet into the ethereal realms where the atmosphere is pretty rare. Prophets do that! They think in flashes. They write explosively. They find it difficult to write at all. People cannot understand them. Dynamic prophets lose all patience with their pens! You cannot read Paul without becoming conscious of the fact that he was handicapped by human language. His writings are full of dashes and parentheses. Undoubtedly he was a great preacher.

The incident in Paul's life which forms the context of our text was no small affair. Paul was in Ephesus. He had planned to visit the Corinthians on his way to Macedonia and to visit them again on his way back. Paul's visits to his little Churches—his spiritual children—were a great joy to him. And it was a delight to them too. Paul had hoped to make it a double delight! But something interfered. Paul seldom mentions his troubles. Great souls seldom do! That is why we have such a difficult time finding out what his persistent physical handicap was. But something not only physical, but spiritual, happened to him. It almost crushed him. More,—Paul told himself that the end was about near. But the miraculous happened,

CLOUDS

The day was dull and dreary,
The skies were grim and gray;
The cruel wind held promise
Of snow not far away.

I turned and climbed the little trail
That led between the hills—
When lo! there marched before my
sight
A row of daffodils!

Daffodils with crinkled frills
Of Nature's purest gold,
Standing bravely, facing South,
And swaying in the cold.

It seemed as if the sun had peeped
Between those clouds of gray;
And God had sent the daffodils
To make the dull world gay.

Life's skies so often cloud with
doubt;
Dark fears loom up like hills;
But as you climb, Hope's light smiles
through
Like marching daffodils!

Grace Harner Poffenberger.

as it so often does to those who live for the purposes of God. God restored him. God delivered him out of so "great a death." His heart rejoiced, and he looked upon this new manifestation of the goodness of God as an added impetus to work for Him. And seeing that all things work for good to them that love God, Paul considered this revival of his life as an experience whereby he could comfort others who were similarly afflicted. Never did Paul look upon any religious experience as a mere selfish possession. Always he sought how he might make his comforts and his sufferings helpful to others.

But his delay in not coming to Corinth gave his enemies there a chance to talk! They said, "That is your Paul for you! He says he is coming, and he does not

come! He is a 'yes and no' man! He is fickle, unstable and absolutely unreliable. And he wants to tell us about a stable, true Christ! Like disciple, like Master. What a Christ he preaches and lives by! If this Christ is like His Apostle, I don't want Him."

Now Paul never loved himself. Never does Paul do anything to satisfy his own desires. We can readily imagine how he felt when he heard this criticism. It was unthinkable that his sensitive conscience could bear such an accusation and not flare back. The hardest men to criticize are those who are transparently honest! Such was Paul. Paul always had a religious reason for his failures! But what was more, Paul simply could not bear to have ridicule come upon Christ because of his error. So he goes on to show the Corinthians why he did not come. He justified himself. He knew the old truth that Jesus Christ can be disgraced by the conduct of His disciple, and he knew too that while Christ is always right and even His saints are liable to err, that Christ's best sermons are those preached by consistent Christian people, who incarnate the positive (yes) Spirit of Christ in their ordinary conduct, even in the midst of their negative (no) environment.

But Paul goes further than a mere justification of his failure to come to Corinth. He uses this finite incident as a vehicle for an infinite truth. He makes a mere incident of his life preach the Gospel of God's life as it is expressed towards men in Christ Jesus. He preaches the marvelous good news which is at the basis of Christianity, namely, that in Jesus Christ we have the convincing testimony and pledging guarantee of God's faithfulness and trustworthiness, which in the end will bring to fruition those latent promise-seeds which have been spoken by the prophets of old and which are implanted deep in the blind instincts and the secret insights of the human heart. In Him we have no "yes and no" Gospel, no unstable proclamation, no uncertain promise, but in Him the eternal Yes of God has sounded.

There comes to our minds a vast plain upon which are gathered the hosts of hu-

manity, those who have felt the secret pent-up promises in their hearts. There they stand before the great curtain of time and events behind which the eternal world is hidden. This audience of souls is expectant with eager anticipation. Will their hopes be fulfilled? What will emerge at the last,—defeat, negation, disappointment—or victory, affirmation, rejoicing? As each and all look towards the curtain in suspense, the curtain parts and there steps forward out of the unknown a figure, a person! Out of the world of events, dark and undecipherable, out of the world of tragedy which bewilders all who seek to know what life and history are all about, there emerges One like unto the Son of man and the Son of God. And as the throngs look upon Him, hear His astonishing words, see His unconventional deeds and inspect His matchless life they say one after another, "Amen." And Amen means "verily", "truly", "indeed!" Certainly He is our pledge. He is God's "Yes" to all the "no's" of this mortal existence. He is the seal of the immortal King assuring us that what He has planted in the hearts of men, what He has said, in the way of promises, He will fulfill. And the whole congregation of eager anticipators send up the mighty Amen of confident faith and voluntary worship as they give Him His right. For what else is worship but the eager acknowledgment of the heart that Jesus Christ is the Yea and Amen of God! With Him we are satisfied as we go plodding on at our tasks, for we know full well that the future is with God; and if we are with Him, we shall share the victory with Him.

Paul knew what "promises" were! The Old Testament faith upon which he fed as a boy and an eager, learning youth was full of anticipations which had come through the messages of sensitive prophets. The prophets were men like other men, except that it was given to them to express more clearly than others both what was in the mind of God and in the deepest recesses of the human heart. They not only discovered the world which ordinary mortals have not the time nor the ability to discern,—that world which is "closer than hands and feet, closer than breathing"; but they discovered that inner, deeper world within the heart of man which has a celestial ancestry, and which has been dimmed through the years of selfish, careless living, of following a false way of life. For the world of men is after all a world of unfulfilled promises, a world which on the surface is a world disturbed by its dreams, its faintly-visioned sight of "far-off horizons." History is the story of man's broken life, the story of man's struggle with two worlds, the one deep and true, the other superficial and sinful. All through man's history runs the scarlet thread of that true history of man, that deeper world of God that wants to come to fulfillment but cannot for the hindrance which foolish man offers to it.

Whenever one is tempted to be overly pessimistic about human nature, it is well to ask one's self, "If men are so evil, why do they keep on living? If the world is so bad off, why has it persisted in carrying on so long?" And the only answer is,— "Promises." The secret hopes of men keep them going. They faintly believe that tomorrow might be better than today, that good might triumph over evil, that there is a strong possibility that joy will be more plentiful than pain and that victory might be the final outcome instead of defeat and annihilation. The promises of God are not only written in ancient books of the Bible, they could mean nothing there if they were not first written deep in men's souls. When first the consciousness dawned upon men that they had fallen short of their ideal, they are told that the serpent's head shall be finally crushed! That is no myth, no folk-lore which possesses no factual basis! That is a promise written deep within men's souls. A time shall come when evil

shall be finally crushed, Satan bound, and the sly, subtle spirit that slays our aspiring prayers upon our lips shall be cast into the pit of oblivion. And when the prophets thundered forth the message that some day God shall set things right, they were not speaking a provincial truth into the wind, but they were articulating what every heart feels as a promise of God written in the soul before spoken or written by prophet or seer. The prophets were great analyzers of the soul, pointers to the future, anticipators of dreams. Therein is their supreme contribution to the Hebrew faith which underlies and points towards

other way of accounting for Him than be tracing His ancestry to God Himself, "conceived by the Holy Spirit."

What a Gospel this! No mere system of morals is the Christian religion. No strait jacket of ethics! No technical metaphysic which can be mastered only by the intellectually clever. No orthodox set of emotions which every man must experience in just the same manner. The Gospel is a proclamation, an address, a promise which is accepted upon faith. And it reaches life at the core,—not merely in mind, emotions or will. From thence it issues into conduct and into theology and into experience. The Gospel is the hope by which we are saved. In Jesus Christ our hopes receive fresh courage and our deepest promises are pledged fulfillment. The Gospel is always forward-looking and never backward-looking. It strains after redemption, after reparation of the old.

Browning might have been thinking of this text when he wrote the oft-quoted phrase, "I say the acknowledgment of God in Christ by thy reason solves for thee every question in this world and out of it." How true! Once our souls are convinced of the one important fact of God's coming to men in Christ Jesus, they no longer have any serious questions to aggravate them. Then there is no vision of the future too extravagant, no future possibility too bright, no enemy too strong and no dream too fair. This is the reason for Paul's persistent joy. In spite of all his sufferings, hardships, pains, misunderstandings, imprisonments, — he always writes with fullest enthusiasm, and his letters are one grand description of God's triumph. Paul's bitter realism of life preceded his idealism, and as a result his idealism was stronger and more virile. Much of the Christian idealism of today has never been touched with bitterness, with defeat, with the profound pessimism which is at the basis of Paul's idealism, his joyous faith. Modern Protestantism lacks the hilarious note of joy in its worship and practice primarily because it does not have the experience of having been redeemed from hell! Where there has been much forgiven, there joy springs highest. Where the experience of sin is keenest, there grace and forgiveness are highly prized. Where the "no" of life is most complete, there the "yes" of God is most welcome.

And yet, Jesus did not come into the world to condemn it! He condemns it, of course, even as He saves it. How surprising it is to read how Jesus saved men. He saved them by inviting them to accept the offer of God's affirmative attitude towards them, regardless as to their character. How Jesus would rebuke us today with His liberalism! He would not merely invite the elite, the people whose eternal conduct was morally respectable, to join with Him. The outside of a man's life does not have to be burnished with a smooth moral etiquette before he can be a Christian. Why,—Jesus invited Zacchaeus to accept the fact that he was God's son! That positive yes to Zacchaeus made him a new man. Jesus invited Matthew to enter into his eternal inheritance. "Can a grafter be religious?", asked the custodians of religion of that day. And yet that yes of God that came through Christ Jesus saved Matthew. It saved Peter. God never expects a man to become morally clean, ethically orthodox before he can be His son! He does not save men by shouting No to them. He saves them by whispering Yes to them! The great salvation of the Christian religion is one of positive affirmation and invitation and not of negative condemnation and demand. The Gospel promises man fulfillment. Of course, in the course of that fulfilling process much has to be left behind because it is not conducive to the higher life. Even as the tadpole loses his tail when he enters into the higher life, so that person who has joined the voluntary fellowship of those who accept the Yes of God in Christ will in time lose some

A SONG OF FELLOWSHIP

Hand in hand I'll walk with Him,
my Saviour,
Whoso'er He leads me, I will go;
For He is my Rock, my Strength,
and Refuge;
Always He's the one true Friend I
know.

When the Tempter seeks to over-
power me,
Like some danger in an unknown
land,
Christ is ever present, wants to
guide me,
And in face of danger helps me
stand.

I have often strayed and wandered
from Him,
Tried my own, my selfish way, to
live;
But when I repented and came to
Him,
He was ever ready to forgive.

When the storms of life had whipped
and tossed me,
Like a ship I sought some port of
rest;
Only in Christ could I find my
refuge,
His loving arms took me to His
breast.

Friends, those I had thought were
friends, have left me,
Gone are they like leaves of yester-
year;
But I have ONE Friend who won't
forsake me!
With Him at my side, I have no
fear.

Come, oh come, and take my hand,
my Saviour!
Teach me to be upright, strong, and
true;
Help me fight the evils that beset
me,
Show me every day what I should
do.

Frank Erdey.

The Mission House,
Plymouth, Wis.

the coming One who was to crown their genius not only with keener analyses, but with a satisfying synthesis as well. The life of questioning would be intensified in Him, but it would likewise come to the definite end of a development. He would be, above all, an exclamation point. In Him the Whys of human existence would face a divine Therefore! The story of man's history with its disturbances and queries would meet a definite halt and an answer. As Paul puts it, the promises of God which have been the troubling factors in history-making humanity will hear the sounding of a majestic "Yes" in Him. He is not merely one of us, but He is of God. Not merely a fulfillment, but a Halt! He is a new point of departure, a phenomenon so unnatural that men can think of no

old habits. But always the Yes precedes the No!

Paul said one time that there were only two kinds of people,—the living and the dead. He is saying the same thing in this text. After all there are but two types of lives. The one type lives the plus-life, the positive-life, the Yes-life. The other type lives the negative-life, the minus-life, the No-life. The latter is the skeptic. He takes all he can get in life. He has no sense of the future. He turns the deep, latent promises of his soul into material opportunisms. He lives for the present. He has no faith in prayer, he belittles faith—except that which he exercises in his acquisitiveness. He lives on with never a thought of the social consequences of his actions nor with a sense of the generation that are yet to be. Frankly, he denies the fact that his innate promises will ever be answered in the Yes of God's affirmation some day.

The former type is hopeful. He expects severe setbacks in his life. He knows that he may lose his mortal life in the life and death struggles that flesh is heir to. He knows he may have to go the way of Job,

—of that greater Job,—to Calvary. He knows that doubts will threaten his peace of mind, and that all his life long he will not know the security of a perfect peace. But he lives in faith. He makes the sure future of God his constant and present flavor of life. He prays much. He lives with the undergirding thought that his life is immortal and that all his deeds have eternal consequences, however small they are. He lives by the deepest that is in him, by those promises engraved in his character, and he knows that through the pledge of Christ they will be answered by a realized fulfillment some day. He lives on trust, and while he does not know the "when" nor the "how" of that fulfillment in the Kingdom of God, he knows that he can leave that to God. He lives the Yes-life.

But notice how this text closes! We seem to see that vast host of mankind rising to its feet as it greets the Christ and with respectful and yet thunderous response shouts, "Amen." That is true worship. Worship is the recognition of Christ as the Yes of God. It is the affirmative response of the soul to Him. It is the soul

saying, "Indeed, He is our pledge"; "Surely, here is assurance, if there is any to be found anywhere." The ancient hymn writer put into immortal verse when he wrote:

Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer—"Yes."

They answer in a mighty chorus, "Amen."

Would that the time might speedily come when the whole of mankind might respond with sincerity to their Amen of recognition, fealty, obedience and worship. To pray "Thy Kingdom Come" is to say "Amen" to Him Who is indeed the Way, the Truth and the Life, not only with the lips, but with the whole soul? And until men will live the plus-life, the life of Yes in response to the Yes of God, can we hope for peace? Can we hope for those pent-up promises of world peace, brotherhood and good-will to come to fulfillment? "How long, O Lord?" Ah,—it is not ours to fret and complain, ours it is to pray, to labor and to wait. The Kingdom will come. God said "Yes" to that once and for all in Jesus Christ!

Must We Be Pessimistic?

DR. WM. F. KOSMAN

I.

The author of a recent book declares that one of the interal disorders of present day Protestantism is its pessimistic temper.

Undoubtedly such a temper exists—and there is reason for it. The industrial order of society, in which for the first time in its history Protestantism finds itself, is certainly not very friendly to personal and spiritual values and not easy to convert to the Kingdom of God. All over the world, forces are being let loose inimical to true religion. Hard pressed as they are by their immediate problems, thoughtful pastors and their people are well aware that a rosy view of the situation is justified no more by what is going on in the world of thought and action than by conditions around them. In a letter which Mark Twain once wrote to a clergyman he made the assertion that **any one who is a pessimist before he is forty knows too much and that he who is an optimist after he is forty knows too little.** Christian people, alert to the spiritually bankrupt condition of our age, experience considerable hesitation in classifying themselves as optimists. It is extremely difficult to be mature and informed, on the one hand, and optimistic on the other at the same time. Albert Schweitzer begins the epilogue of his recent biography, "Out of my Life and Thought," with this arresting statement:

"Two perceptions cast their shadow over my existence. One consists in my realization that the universe is inexplicably mysterious and full of suffering; the other in the fact that I have been born into a period of spiritual decadence in mankind."

Many who cannot see quite so deeply as this far-sighted philosopher have their existence darkened today by these same perceptions.

It is possible, however, that these perceptions may plunge us into a temper of pessimism beyond the degree which the facts warrant. Some situations, apparently deplorable, when critically examined, reveal elements that give us hope that at least some progress may be made in building the Kingdom of God into the social and economic areas of our time.

That a widespread indifference to spiritual truth and the claims of religion exists cannot be denied. Like a vast sea it washes up to the very door of our Churches. No thoughtful person can fail

COMFORT

Each flower a prayer for you, my dear.
That will assure you God is near.
They come from His dear hand, we know,
To bring you comfort; He let them grow.
So may these "smiles of God" today
Drive all your fears and cares away.

Anna Schleicher Klein.

to be cognizant of it nor to take account of it as he measures the chances of religion in these days. Not only are the great mass of people indifferent to the deep issues involved in applying the spirit of true religion to the social and economic thought and life of our day, but they have little concern for the practical requirements of simple religious faith. How large is the number of those who allow no word of prayer to cross their lips; no conscious thought of God to enter their minds; no shadow of their presence ever to darken the door of a Church! What poor, dumb, driven folk they are—slaves of their own indolence of spirit and at the mercy of selfish interests which commercialize their lack of acumen and lead them where they will! They are prisoners

"in this world
of coins and wines and motor horns; this
world of figures and of men who trust in
facts . . .
This pitiable, hypocritical world
Where men with blinkered eyes and hobbled feet
Grope down a narrow gorge and call it
life."

When one beholds the unemployed multitudes of our cities who know not what to do nor where to go, victims of our callous and short-sighted industrial order, blind to their own best interests, spurning the comfort, the compensation and the spiritual power true religion might give them, turning away from the only light that might light up their dark and confused souls—one fancies one can see a gentle, sorrowing figure standing in their midst and hear

him say in tear-filled voice: "O Jerusalem! O Jerusalem! How oft would I have gathered your children about me as a hen gathers her chicks under her wings, and ye would not! ye would not!"

Here surely is a check upon undue optimism.

I am convinced, however, that it does not leave us without grounds for hope. Jesus lamented the indifference of the multitudes but He never lost faith in men. Neither must we. After all men are men and as such possess longings and desires which cannot be satisfied with the trinkets and trappings, the pleasures and platitudes of a superficial existence. Inevitably, they will cry out for something to satisfy the deep and ultimate needs of the soul. They will seek the God without whom they cannot really live.

Indeed, so far from proving a reason for pessimism, the situation discloses the opportunity that awaits the forces of religion. This is a strategic hour. Now—when men are dealing so constantly with the material goods of life and are feeling themselves baffled and defeated by the perplexities of the problems involved; now—when everything material and physical is proving itself impotent to validate the deep dreams of the soul—now is the time to make men aware of what religion really is, to show them its inexhaustible resources for daily living and to press home its claims.

Dr. Eugene Lyman in "The Meaning and Truth of Religion" declares that:

"Religion is the enhancement of life—the heightening of the vital energies. It is vision in which the larger realities swing into view and new and abiding truths are discovered. It is freedom through which dormant powers are awakened, deadlocked energies are released and mind and heart expand to a fuller functioning. It is community building, making men members one of another or lifting a merely natural solidarity upward toward a more articulate and spiritual community life."

If this is religion, in at least one of its chief aspects, we may well take heart and believe that men, baffled and defeated by the doubts and disasters of this modern day and yet possessing deep hungers of soul, will come to feel, ultimately, that they cannot do without it.

Behind the Scenes in Germany

By SAMUEL MCCREA CAVERT, *General Secretary of the Federal Council of the Churches of Christ in America*

The more one sees of Germany at first hand the less ready is he to make sweeping generalizations. In fact, one hesitates to commit anything at all to writing about a situation which is so many-sided and so changing that any precise statement today may be obsolete before it appears in print. Nevertheless, an insight into present-day Germany is of such crucial importance to world understanding that one who, like the writer, has recently had the opportunity of spending even a few days there, feels impelled to do what he can by way of interpretation.

First of all, I make a plea for a less superficial appraisal of the Nazi movement than is now prevalent. We must realize that what Germany is passing through is **revolution**—not just a political disturbance occasioned by the victory of an amazingly clever propagandist, not a mere re-erudescence of the old Prussian autocracy—but a revolution in the full and proper sense of the term. When, therefore, one learns of atrocious suppression of freedom or the high-handed abrogation of existing forms of constitutional law, he should look to either Russia or Italy—not to England or the United States—for any adequate comparisons.

Just what the nature of the revolution will turn out to be it is now impossible to predict, for it is still far from complete. In general, however, the men in power—with the exception of Hugenberg's conservative Nationalists, who are almost certainly destined to wield a waning influence—envisage a reconstruction of Germany in terms of a united people and a co-operative social system which is very different from the Junker-aristocracy of pre-war Germany and at the same time bitterly hostile to communism. The Nazi regime finds its strength in a popular mass movement of the lower middle class, a class impoverished by the inflation of the post-war period. It is a movement which centers around the interests of the farmer, the small shop-keeper, the ordinary professional and office man; it is suspicious of "big business" and of "international bankers" and would like to make Germany a self-contained economic unit.

The Nazis, however, are so divided among themselves that no one can say what the future development of the movement will show. Hitler and some of his personal friends are believed to want a more moderate and conciliatory policy; Goering and Goebbels, whose influence at present is very great, represent a more arbitrary and ruthless wing. Perhaps all that one can confidently assert at the moment is that the Nazi revolution means a pronounced rebirth of German patriotism and a revival of hope and of pride in the country. Even liberals who have not been favorable to the rise of the Nazis hope that it may in the end be a blessing through arousing the spirit of the people. The basic appeal of Hitler lies in the fact that millions of Germans, despairing of accomplishing anything by the democratic processes that have been followed since 1918, frightened by the prospect of either national disintegration or a communist revolution, have been pathetically eager for a leader who might save the nation from complete collapse.

In the second place, I would urge our own people to reflect that the Nazi movement is largely the outgrowth of the policies of the Western nations toward Germany since the war. Put yourself in the place of a young German, say twenty-five years old, who has just finished his education. He cannot find any place to work. He knows the sad condition of his nation is somehow related to the World War. He bitterly repudiates the implication of the Versailles Treaty that Germany was exclusively responsible for the war. He represents the loss of German territory, espe-

cially the erection of the Polish corridor, dividing Eastern Germany from the rest of the country. He perceives his own nation forcibly disarmed while the other nations, instead of fulfilling their assurance that they would reduce their armaments correspondingly, keep on piling them up bigger and bigger. The reparations issue, though now perhaps solved, was solved too late to keep him from smarting under the demand that both he and his children must pay toll for sixty years because of a war in which he had no part. He sees his government as having for fifteen years tried to follow a policy of moderation, conciliation and international co-operation but without its getting his country anywhere. He no longer sees any hope in the middle-of-the-road parties. It now takes something as extreme as Communism on the one hand or nationalism on the other to appeal to him. To German youth in such a mood comes Hitler's dramatic voice, "Deutschland, erwache—Germany, awake!" And youth responds with ardor.

The Nazi movement is rooted in the intransigent attitude of the Western nations toward Germany since the war. If the na-

tion of the special Nazi "storm troops" who everywhere take matters more or less into their own hands. A distinguished German Christian, well-known in American Church circles, (whose name must not be mentioned lest it arouse the wrath of Nazis against him)—a man who has recently been of special help to many Jews in trouble—told me that he had knowledge of eight well authenticated instances of Jews being beaten to death. The number of those who have suffered physical indignities runs at least into the hundreds. Jews generally have been in a state of anxiety and uncertainty, feeling that they are living on the edge of a precipice. Far more serious, however, is the officially promulgated policy of ousting Jews from positions in public life, in the universities, in the courts of law and in hospitals. No one attempts to deny that this cold-blooded procedure is taking place on a large scale. The newspapers carry lists of those expelled. Some who have not been expelled have resigned, being unwilling to submit to the impertinence of Nazi students who organize boycotts of their lectures or stir up trouble in other ways. Some of the most eminent scientists, musicians, and other leaders could be included in such a list.

The chief defense which thoughtful Germans make for the anti-Jewish policy is twofold. First, it is explained that since the war, as a result of Germany's generous immigration policy, Jews have flocked into Germany from Poland and Galicia (often of a type very different from the old German Jews) and have over-run certain professions, especially law and medicine. They furnish so large a part of the leadership of the Social Democratic party that under its regime they were able to secure official appointments out of all proportion to their numbers. Out of a total of 350 members of the medical faculty in the University of Berlin last year (according to a statement made to me by a professor in the same university) nearly 300 were Jews. Three-quarters of the lawyers in Berlin are said to be Jews. As a result of such competition, many of the young non-Jews who have been graduating from the universities have been unable to find professional openings. Secondly, it is insisted that the Jews represent an alien influence on the Germanic culture and through their strong position in the press, the movies, the theatre and literature, make it difficult if not impossible to preserve a clear consciousness of the distinct worth of Germany's historic heritage.

I mention these factors, not to justify the present unjustifiable treatment of the Jews in Germany, but to make it understandable. I would also caution ourselves against any easy-going, self-righteous attitude in the matter. While it is true that we have not adopted a governmental policy of limiting the number of Jews in university or other circles, we have often achieved the same end in more indirect ways. Professor Adolf Deissmann was at pains to tell me that, when he was rector of the university in Berlin two years ago, he found many American students with Jewish names enrolling in the medical college. When he asked, "Why do you come to Germany to study medicine when you have so many splendid medical schools in America?" they would reply, "But we were not able to get into them." We have need still to hear the ancient word, "Let him that is without sin among you cast the first stone."

While it is the Jews and the Communists who suffer most, the Nazis' iron policy of stamping out all dissenting opinion falls heavily on many others, especially on Socialists and pacifists who have ever said a word against the Nazi program. As typical of many others, I mention two well-known in America, Professor Paul Tillich

IN MEMORY

In Memory of those who have died,
Reverent we pause here today.

May all our lives be enriched,
Encouraged, fortified;
May our God His blessing give us
On this Memorial Day.

Lord, from all loved ones gone before,
Bring dauntless hope, we pray!

Ruth E. Clymer.

tions had been willing to make a peace that even remotely bore any resemblance to the Sermon on the Mount, there would be no menace of a Hitlerite movement today.

After thus trying to see the Nazi movement against the background that alone makes it intelligible, I would, in the third place, point out hideous aspects of it which even the best friend of Germany cannot deny. The three worst features are an exaggerated psychology of nationalism, grounded in the absurdly naive notion of a "pure Germanic race"; a resulting campaign of deliberate discrimination against the Jews; and a relentless attempt to crush all opposition through denial of freedom.

The crassness of much of the popular psychology of the movement was revealed in a conversation I had with a well-known Nazi orator. Finding that I was from America, he immediately proceeded to warn me of the dire peril my country faces by allowing millions of non-Aryans to live in our midst. "Ten years from now," he declared vehemently, "you in America will be fighting the same battle that we Germans are now fighting for racial purity and you will find no solution except to send all the Negroes back to Africa, all the Orientals back to Asia and either send all the Jews to Palestine or find some other way of keeping them from controlling your cities." His eyes had been opened to the menace of the Jews, he said, by reading the "Protocols of the Wise Men of Zion," which he regarded as the most important book he had ever read! He had never heard that it is a rank forgery.

The treatment of the Jews in Germany is undeniably a scandal. Occasional cases of physical violence, and even of resulting death, have not been lacking. These have been due, not to the action of the government, but to irresponsible groups

of Frankfurt, the distinguished philosopher, and Arnold Wolfers, the brilliant young leader in the Berlin School of Politics, both of whom have been forced out of their chairs. The number of persons who have been interned in concentration camps because of their political opinions runs high into the thousands. Forty or fifty thousand is probably a conservative guess. The extreme to which the denial of freedom goes is well illustrated by the ban placed upon the circulation of the *Manchester Guardian*, which has been one of the strongest advocates of equality for Germany among the nations ever since the war, because it published specific reports of violence by Nazis. At the present writing, the complete suppression of the trades unions throughout Germany is the latest example of the blind determination to tolerate nothing that may prove an obstacle to Nazi absolutism.

In fact, the one institution in Germany today that has not passed under the direct dominance of the government is the Church. This is all the more impressive

when one recalls the long tradition of close relation of Church and State in German Protestantism for many centuries. The preservation of at least a considerable measure of freedom for the Church appears to be due to the decisive action of the present Church leadership. When in Mecklenburg-Schwerin the civil authority appointed a "commissioner of religion" to supersede the bishop and the Church Council in the administration of the Church, the leaders made a firm protest. The result was a revocation of the appointment in less than a week. How the Churches will use the freedom from external control that they have thus far maintained remains still to be seen. Within the Church a struggle to keep it from being completely identified with the Nazi party is now going on. But it can at least be said that at the most critical moment, when it would have been easy to capitulate completely, the Church had enough vitality to insist that it is something more than a mere arm of the State.

In summary, I would suggest that Ger-

many today is like a sick man with a high fever. In such a condition a certain amount of delirium must be expected. Whether the delirium is a passing phase which will cease in due time, with a return to a more normal temperature, or whether it will go from bad to worse is a question one cannot answer with any assurance. Either course is possible. But for those of us who are outside of Germany it is important to realize that her present abnormal conduct is not the mark of criminality but of a mental illness due to causes for which Germany is not solely responsible. And one must not treat a patient as if he were a criminal. If one is in any measure to play a healing role or even be a helpful friend, he must make a careful diagnosis of the illness and not jump to hasty or misleading conclusions on the basis of surface symptoms. He must be more eager to understand the reasons for the patient's condition than to denounce it. That is supremely our duty as Christians in our attitude toward Germany today.

Reforming Others

(Fourth of a Series of Devotions by the REV. ELMER L. COBLENTZ, D.D., Reading, Pa.)

1. **Call to Worship:** Bless the Lord, Oh my soul, and all that is within me bless His holy name. Bless the Lord, Oh my soul, and forget not all His benefits.

2. **Prayer:** We thank Thee for all things good, for friends and those who are dear to us. Fill us with a deeper and purer love for them and for Thee. Teach us how to meet life with glad good cheer and death with a calm trust in Thee. Amen.

3. **Scripture Reading:** St. Matt. 7:3-5. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or why wilt thou say to thy brother, Let me pull the mote out of thine eye, and behold a beam is in thine own eye? Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the mote out of thy brother's eye."

4. **Hymn (287):** "Jesus, Thy Boundless Love."

5. **Address:** This question of Jesus, why we so keenly see the little faults in others and are so blind to the faults in ourselves, is both an inquiry and an assertion of actual fact. The prevailing habit is to do just that. Why?

One reason we do this is because it is easier. We would suppose that we could see ourselves more easily and more accurately than we can see others. But as a matter of fact we cannot. We are too close to ourselves. We know all the attending circumstances, our home environment, our limited opportunities, the conditions and temptations of our lives. Knowing this, we make all necessary excuses for our defects. We gild them with ample apologies until they look either less ugly or entirely disappear. But others we estimate purely on the basis of results. We do not know nor do we have the imagination nor the grace to think of the circumstances and conditions through which they passed. We do not try to understand what ugly facts helped to put that mote in a brother's eye. To see the mote is easy. To see what put it there is not easy. To see others' faults is easy. To see our own is not easy. A man appeared on a stage wearing a robe decorated with stars. Some one asked, "What are all those stars?" "They are other people's sins that I am exposing." "But what is that large one between your shoulders?" "Oh, that is mine—but I can't see it."

Another reason we are so keen to see and so critical about the faults of others is because, by detecting others' defeats and failures, we make our own seem a little less bad. We are a little more comfortable if we discover the faults of our

LOVELINESS

God bids all of flowers grow,
With a beauty rare to glow;
And His glory's in them seen
With a loveliness serene.

Blended colors rich and rare
Spilling perfume on the air;
Flowers bloom to cheer the way—
Helping gild each passing day.

God His glory shows so true
Thru each flower's lovely hue;
Something there that proves to me
'Tis God's loving heart I see!

Harry Troupe Brewer.
Hagerstown, Md.

neighbors. It makes a lazy man feel a little less self-condemned if another loaf a little. A rascal thinks he is quite decent if he can point to some blot on a saint. A blackboard feels more comfortable if it sees a black mark on the white wall beside it. Moral misery too loves company.

Still another reason for this human habit is a down-right unregenerate heart. It is just plain orneriness. Some people simply like to be nagging faultfinders. If the winds of God could get a real chance to blow over their hearts and sift out a lot of the accumulated cobwebs clustering there, they would soon cure it. Sometimes awareness of the beam in our own eyes makes us timid and others bold to declare we have no right to speak of or rebuke others' wrongs. Certainly, unless I am a blatant hypocrite, I will feel the urgency upon me, first to sweep my own door step, before becoming so zealous about others. But must a man wait until he is perfect before he dares to see or condemn wrong? If only perfect saints dare speak, then Peter and Paul and the whole stream of the mighty prophets of righteousness should have kept silent. Must I wait until I am a finished mathematician before I tell my children their addition is wrong? When this thing is pushed out to its conclusion, it takes the absurd form that it is a special mark of piety never to say anything ill of any one. Some people hug to themselves the flattering feeling that they are such saints that they would speak no ill even of the devil. That sort of thing is not goodness but softness. It savors not of strength but of weakness. A mote is a mote and a beam is a beam, whether in my own or another's eye, and

we are fools if we try to be blind to them and call that blindness sweet amiability. Jesus is advocating no such sickly sentimentality. To grow like Him, to grow in grace, is not to lose or stifle one's power to discern and condemn the wrong, but to focus that keen power first upon ourselves rather than upon others. Not insipidity but increasing severity with ourselves, and increasing leniency with others, these are always sure marks of spiritual growth.

The real significance of this little parable of the mote and beam is not the right to point out others' faults, but the power to remove them. It is the removal with which Jesus is concerned. Practice on yourself until you gain skill and power in the fine profession of spiritual surgery. It is only he who has gained self-control, overcome his faults and fears, become self-poised, serene and calm, that can be of much help to others. Here we come upon one of the mighty principles of human betterment. It must work by contagion and not by coercion or contrivance. It depends upon increased power of personality, not increased zeal for reforming others. We have so many uplift societies; but, alas, so often they do not uplift. We are idolators of organizations. We believe in clubs. We think we can make a good omelette out of bad eggs. We believe we can get greatness and wisdom by tying together a lot of mediocre people into a club of some kind. We think we can improve the eggs merely by scrambling them. Over this epidemic of superficial zeal for improving the community and the world stands this eternal demand: First become a personality of majesty and power. Spend your zeal and time agonizing in behalf of your own ennoblement and not in antagonizing or even organizing others, and the world will by your very presence be lifted up toward God. Your radiant personality will be the presence of a good diffused. "The soul of all improvement is the improvement of the soul." ("Oh, may I join that choir invisible of those immortal dead who live again in minds made better by their presence, in pulses stirred to generosity, in deeds of daring rectitude, in scorn for miserable aims that end in self, in thoughts sublime that pierce the night like stars, and with their mild persistence urge man's search to vaster issues.")

6. **Let us Pray:** "Father of eternal grace, glorify Thyself in me; Meekly beaming in my face, may the world Thine image see!"

7. **Hymn (380):** "Father of Eternal Grace."

NEWS IN BRIEF

MEETINGS OF THE SYNODS IN 1933

June 5, 1933, Synod of the Potomac, Hood College (8 P. M.), Frederick, Md., Dr. Joseph H. Apple, president, Frederick, Md.

June 19, 1933, Synod of the Mid-West, First (8 P. M.), Gary, Ind., Rev. J. M. Johnson, Gary, Ind.

June 20, 1933, Ohio Synod, Heidelberg College Chapel (7.30 P. M.), Tiffin, Ohio, Dr. Charles E. Miller, president, Tiffin, Ohio.

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

Notice: The annual meeting of the Society for the Relief of Ministers and their Widows, the oldest benevolent institution of the Reformed Church, will be held in the Administration Building, Hood College, Frederick, Md., on Monday, June 5, 1933, at 7 P. M. All members of the Society are requested to be present.

Harry N. Bassler, President,
Eugene L. McLean, Treasurer.

THE RUFUS W. AND KATHERINE MCCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST FOR 1933

SUBJECT—"The Catechetical Manual" (Recently published by the Board of Christian Education).

LENGTH—Not over 3,000 words.

TIME—All essays must be received by Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education, by Children's Day, June 11, 1933.

ELIGIBLE—Any minister or member of the Reformed Church in the United States.

INSTRUCTIONS—(1) Sign essay with an assumed name, giving correct name and address in a separate envelope.

(2) Use one side of paper only.

(3) Manuscripts should be typewritten.

PRIZES—First Prize, \$75.00

Second Prize, \$50.00

Third Prize, \$25.00

THE 61ST ANNUAL MEETING OF THE SYNOD OF THE POTOMAC

The Synod of the Potomac of the Reformed Church in the U. S. will convene for its 61st Annual Sessions, Monday, June 5, 1933, at 8:00 P. M. in Brodbeck Hall, Hood College, Frederick, Md. Hood College, Rev. Dr. Joseph H. Apple, president, is host to the Synod. The meeting is in general convention. The entertainment will be on the Harvard Plan. The roll clerk, Rev. William J. Lowe, will be ready for members of Synod to register their presence one hour before Synod convenes; and thereafter thirty minutes before each session opens. Members of Synod should be prompt in attendance upon all sessions and plan to be present during the entire meeting.

Members of Synod are requested to be prompt in any replies requested of them by the host in arrangement for the entertainment.

Atvill Conner, D.D., President,
Lloyd E. Coblenz, Stated Clerk.

Baltimore, Md.,
May 15, 1933.

SYNOD OF THE MID-WEST

The Thirteenth Annual Sessions of the Synod of the Mid-West will be held in the First Church of Gary, Ind., the Rev. J. M. Johnson, pastor, from Monday evening through Wednesday, June 19-21, 1933. The Church is situated at Fifth Ave. and Pierce St., and the opening hour is 8 P. M. (Daylight Saving Time). Entertainment is on the usual Harvard Plan, as far as possible. The program has been condensed so that delegates may be able to attend the Century of Progress, at the close of the Synod.

Wm. H. Knierim, President,
J. N. Naly, Stated Clerk.

Children's Day Number next week.

It is a real joy to us to record that Miss L. M. Harris has recuperated from her recent illness and is "back on the job" at the Schaff Building.

The Rev. Blanchard A. Black, of Meyersdale, Pa., is the new president of Pittsburgh Synod, which convened in Homestead, Pa., May 15-18.

A son, David Larimore, was born to Rev. and Mrs. Ralph L. Holland, of Fort Washington, Pa., May 13, at the Chestnut Hill Hospital.

Dr. Chas. E. Schaeffer ably filled the pulpit of First Church, Phila., on May 21, in the absence of the pastor, Rev. G. H. Gebhardt, who is recovering from a tonsil operation.

One of our good friends in Rebersburg, Pa., in renewing her subscription, says that she would not think of doing without her "Messenger" and has also been trying to get some of her friends interested by permitting them to read it after she has done so. This is the sort of helpfulness that counts.

In Funkstown, Md., Rev. G. W. Kerstetter, pastor, the Junior congregation observed Mother's Day; attendance 85 at the morning service, the highest for the present pastorate. The Old Folks' Home received the offerings of the day at Funkstown and Leitersburg, of over \$10. Funkstown added a donation of food.

The 9th Tri-Classical Reunion, including East Susquehanna, West Susquehanna and Wyoming Classes, will be held at Rolling Green Park, Selingsgrove, Pa., on Wednesday, June 14. The program begins at 2 P. M., and the address will be given by Dr. Oswin S. Frantz, of the Theological Seminary, Lancaster. Special music by the Irely Trio of Danville, Pa.

Dr. E. G. Conklin, the famous biologist of Princeton University, has written an appreciation of the "Messenger" article entitled "The Life of Prayer in a World of Science," by Dr. R. C. Schiedt. He says that he has read this thoughtful paper with the greatest interest and profit and adds, "It is beautifully expressed, and the thought is as clear and beautiful as the language itself."

A dear friend in Walkersville, Md., sending her subscription for another year in spite of the hard times says: "It has been a hard task to do this but I feel I cannot do without my 'Messenger'. I have been a subscriber for nearly 50 years and have enjoyed it so much, and now in my declining years when I so greatly love to read I feel that I must make sacrifices in many other things but cannot do without my Church paper." Such readers are a real solace.

In Memorial Church, Toledo, O., Rev. Perry H. Baumann, pastor, the evening

services for the season closed with a special Mother's Day program with all the auxiliaries participating and the auditorium filled. The Mother's and Daughter's banquet was a complete success and the dining hall was filled to capacity. Next year admittance to the hall and program will be by ticket only. The series of sermons on the Beatitudes is being well received. After an introductory sermon the pastor delivered the Sermon on the Mount as the 2nd in the series.

An attractive cover bound booklet containing the program, back history, pictures, etc., in celebration of the 44th anniversary of First Church, Burlington, N. C., Rev. Banks J. Peeler, pastor, was received in this office. This celebration took place on May 21, when the following program was enjoyed: At 10 A. M., Memorial service conducted by the W. M. S., Mrs. Ernest M. Cheek, presiding; 11 A. M., worship hour, Rev. Mr. Peeler presiding and the sermon by Rev. James D. Andrew, a former pastor; at 12.30 P. M., a dinner was served in the Church School social room and at 2 P. M. a Fellowship meeting was held with Dr. H. M. Montgomery presiding.

A successful production of "At the Sign of the Pewter Jug" was given before an interested audience by the Trinity Y. P. Society of Mercersburg, Pa., May 3, in the H. S. auditorium. The funds received will be used to send one or two of the young people to Camp Mensch Mill this summer. Mother's Day observed with special services in S. S. and Church. In the S. S., Mrs. W. Kauffman read "A Mother's Creed"; Mr. W. I. Jacobs, of Mercersburg Academy, spoke, and Mrs. Anna Trayer, the oldest mother, was presented with a basket of flowers. At the Church service Miss Gertrude Myers sang "Dear Little Mother of Mine", and the pastor, Rev. Harrison Lerch, Jr., preached on "A Worthy Mother".

The Young People's Society of the Church of the Incarnation, Newport, Pa., Rev. W. D. Mehrling, pastor, placed 50 geraniums on the altar and about the chancel on Mother's Day, and at the close of the evening worship the young folks came forward with their mothers who were presented with these tokens of love. Homes of aged, sick or shut-in also received a geranium. Mrs. Mehrling addressed the W. M. S. on "Baghdad" at the May meeting; the same night the pastor addressed a young people's rally at Millerstown, on "The Christian Mission in the World Today." The rally included folks from 5 of the 9 S. S. districts of Perry Co. James W. Moyer, Seminary Student, is working in the adjacent New Bloomfield Charge for the summer.

Boehm's Church, Blue Bell, Pa., Rev. Edward R. Cook, pastor, observed Mother's Day with appropriate service. The male quartette, composed of Wm. Walton, Robt. Howe, Robert Steele and LeRoy Jones, rendered 2 selections; Mrs. Cook and Elenore McPherson sang a duet; Wm. Walton and LeRoy Jones played a brass duet and Miss Jean Hoover recited 3 poems. The feature of the service was the presence of about 20 of the guests of the Church Home at Wyncote. The young men of the Church brought them; upon arrival they were met by a committee of young ladies of the C. E. Society, who presented them each with a carnation and escorted them in the Church and sat with them. The pastor preached a very helpful sermon on "The Mothers of Yesterday, Today and Tomorrow." The Church was attractively decorated and the service was one long to be remembered.

One of our lady readers in New Bethlehem, Pa., writes: "We surely do enjoy the 'Messenger'. I am always glad when it comes. I cannot understand why so few of our members take the Church paper. I would not want to live without it. I have never read a better paper and have tried to get more of our people interested, but I know of only three of our families who take it. I am in my 76th year, and as long as I can get together the price I will be happy to receive the 'Messenger', and would rather go without a meal a day than without that. The people who do not know a thing about what is going on all over the world so far as the work of the Reformed Church is concerned are to be pitied. I often read a piece from the 'Messenger' at Sunday School or at Missionary meetings and others ask—where did you get that? It certainly is interesting and valuable and I tell them I get it out of my Church paper." We feel deeply grateful for such friendship.

In Christ Church, Philadelphia, Pa., Rev. Aaron R. Tosh, pastor, Mother's Day had a good Church attendance. Five members of the consistory either installed or ordained: Drs. Stuart C. Runkle and J. K. Aughinbaugh installed to succeed themselves as elders; Messrs. Alvin J. Lindsley and Geo. Leatherman ordained deacons, and Mr. Elwood Getman installed for the full term as deacon. Church members attending the El Kay Gee Chorus at the Y. M. C. A. on May 17 were delightfully entertained in hearing the operetta, "Oh Doctor", under direction of Mrs. Laura K. Gerhard. The chorus, many of them members of this Church, were very successfully trained. Mr. Wm. G. Gerhard directed the stage action with the usual evidence of Mask and Wig efficiency. The monthly meeting of the W. M. S. held May 19 at the residence of Dr. Stuart C. Runkle, with an unusual turn out. Social hour greatly enjoyed. The young people were entertained by the pastor at his residence on May 20, and the music by Mr. Zadin Henroff greatly enjoyed.

In Heidelberg Church, Hatfield, Pa., Rev. A. A. I. Benner, pastor, the Ladies' Aid Society held the 30th anniversary Apr. 30. Its first president, Mrs. Catharine Bergey, who will be 93 in August, the oldest member of the Church and who still takes a lively interest in all activities, was present. A reception and social is planned for new members. The 10 members of the Leadership Training Class meet weekly to study the book, "The Sermon on the Mount, a Questionnaire." The Volunteer Bible Class of about 60 holds monthly devotional meetings Sunday evenings. Evangelistic meetings held 3 evenings in Lent led by Miss Amy Main, with filled Church. The Ushers' League conducted a service with a prominent speaker on May 21, in the evening. This League including young men of the Church are in the Church Baseball League, which includes several local towns. This has increased the attendance of young men in S. S. and Church. The pastor will preach the baccalaureate sermon in the Hatfield High School auditorium on May 28. Mother's Day fittingly observed; many mothers presented with flowers. In the afternoon, the choir, orchestra, parents and pastor, numbering over 50, motored to Phoebe Home, Allentown, and rendered an hour's program. Liberal offerings were given morning and afternoon for Phoebe Home.

In the Concord, N. C., Charge, Rev. H. C. Kellermeyer, pastor, students Carl F. Herman and Wm. F. Wiley of Catawba College took charge of the morning service in Trinity, on Apr. 30, Student Herman bringing the message, while Mr. Kellermeyer preached in his home Church, St. Paul's, St. Marys, O. Mr. Kellermeyer also attended the commencement exercises at Central Seminary, May 4. A "Pie Social," sponsored by the Mildred Suther Circle of the W. M. S., delighted more than 100 who attended on May 5. The Trinity

Boy Scout Troop recently organized is doing excellent work under leadership of Scoutmaster John H. Suther and assistant, A. W. Smith. On the Troop committee are Messrs. H. S. Barrier, J. O. Moose and B. F. Wagoner. Mr. Barrier was recently honored in being elected Deputy Scout Commissioner for Cabarrus County. On Mother's Day, Mrs. R. H. Patterson's class of young ladies provided each mother with a beautiful flower; the G. M. G. had charge of the music; the pastor spoke on "Our Mothers", and Scout Ray Lippard sounded taps while the Scouts stood at attention with the U. S. Flag at half-mast in honor of mothers who had departed this life. The mothers were guests at the Mission Band and C. E. meetings. In the evening the choir led in singing "Hymns My Mother Loved." The pastor spoke at the Mother's Day service in New Gilead at 11 A. M.; Miss Marvin Mienheimer's Class of young people provided flowers for each mother. Easter marked the largest Communion in each congregation; Mother's Day marked the largest attendance of the year.

It was fitting that the 60th birthday of Zion Church, Lehighton, Pa., should be observed on May 14, Mother's Day, and that the mother-congregation (Jacob's Reformed, of Weissport) should do away with the evening service in her own edifice and worship with the daughter congregation. Three of the charter members are now living, but only two of them could be present. Mrs. Effie J. Horn Reichard, of Ridgefield Park, N. J., is an invalid, and 84 years of age. The letter written for her by her daughter, Mrs. George A. Campbell, was read at the anniversary service and her request that the hymn, "Sweet Hour of Prayer," be sung, was complied with. Mr. W. H. Montz and Mrs. Mary Hough, both of Lehighton, were present and were presented at the anniversary service by the pastor. Mr. Montz, who was also a charter member of the consistory and served as elder and deacon for 50 years, spoke for the charter members and recalled the days of his catechization and confirmation in Jacob's Church as well as the early struggles of Zion Church and Sunday School. Greetings were brought for the mother congregation by her pastor, the Rev. Russell W. Mayer. The Rev. W. W. Moyer, pastor of the Mahoning Charge, from which many families of Zion Church came in the former growing days of Lehighton, also brought greetings. The anniversary sermon was preached by the Rev. Dr. Paul S. Leinbach, editor of the "Messenger." The Church was filled with members of Zion and Jacob's Churches and friends. The Junior and Adult Choirs of Zion Church were assisted by the Choir of Jacob's Church. They, together with the clergy, entered the Church singing as a Processional Hymn, "The Church's One Foundation." Seventy persons, all of whom were vested, made up the procession. The Choirs sang Mozart's "Glorious is Thy Name!", and Sir Arthur Sullivan's "Father, Keep Us in Thy Care." As the choirs and clergy left the Church in recessional they sang, "O God, Our Help in Ages Past," during which the lights were turned out gradually, so that by the time the faint echoes of the hymn were heard the edifice was in complete darkness save the light which pierced through the large Resurrection Window high above the altar. The installation of the permanent reflectors which illuminated the window has been paid for by the confirmation classes of 1931, 1932 and 1933. It was a happy day in Zion Church, and one that will be long remembered.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Mother's Day was observed in a very impressive manner. While the choir united with the Reformed Church at Campbelltown in the morning, they had returned for the afternoon worship. The wearing of appropriate flowers is stressed with

every child on Mother's Day. While the facts are known in each case, to see so many white flowers always adds an atmosphere of sadness to the service.

Several articles of the playground apparatus, purchased by the Ladies' Committee, have arrived and have been erected.

High school will close on Monday, May 22, while the grade schools on our grounds will close on May 31.

In order to give a greater opportunity for leadership we have set aside Monday evening chapel to be conducted by older boys, and Wednesday evening chapel by older girls.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

Many of the activities of the Home at present are concerned with the annual Visiting and Donation Day, which will be Thursday, June 8. On that occasion the new building will be dedicated. The offering plate will of course be passed to all those attending the dedication service. Through the 100,000 slot envelopes which have been sent to the parishes of the Eastern Synod all the members of the Church will be given an opportunity to make a contribution to the Building Fund and thus participate in the dedication ceremonies.

Our slogan is "Everyone Give." If that will be done, then the \$65,000 still needed to clear the Home of all indebtedness can easily be raised. There is much satisfaction and joy in having part in a commendable venture and in bringing it to a successful conclusion. The work of the Home is such that all our people will want to have a part in it, and experience the richness of the blessing of giving.

The employees of the Home are in the midst of the work of housecleaning, preparing for the important day, June 8. The Auxiliary are preparing to entertain the many friends of the Home who will visit the Home on that occasion.

In the carpenter shop some of our guests, led by the janitor, have for weeks been making tables and benches to be used at the coming event.

Many thousands of people of our Church have contributed funds to the new building and it is hoped they will come to see what their contributions have accomplished.

REFORMED CHURCH HOME FOR THE AGED, WYNCOTE, PA.

Rev. Charles B. Alspach, D.D., Supt.

We want to introduce you all to our new president, Rev. J. Rauch Stein, D.D. But Dr. Stein is so well known in the entire denomination that he needs no introduction to anyone. He is the stated clerk of General Synod and holds the same office in the Eastern Synod; practically every minister in the denomination has seen him in one or both of these relationships. However, we are presenting him to you all in his new position and we are happy in being able to do so. Dr. Stein is a busy man. He has many and varied duties that claim his attention and it was not easy to persuade him to assume this new office. But you know that it is always a busy man who gets things done. While we were loathe to give up Dr. Samson, yet we are glad to have Dr. Stein with us in this work.

The "Evening Ledger" of May 15 tells us of a bequest of \$500 made to us in the will of Mrs. Mary C. Reimold. Mrs. Reimold was for many years a member of St. John's Church, Philadelphia, Rev. Robert O'Boyle, pastor. This gift will also go into our endowment fund and will live in the memory of the Home. We are indeed most grateful for all that is being done for this most worthy and much needed work. This will help others to remember us also in the same way.

AWARDS IN THE ANNUAL STEWARDSHIP ESSAY AND POSTER CONTEST

The whole Reformed Church, including the several thousand folks who wrote essays or made posters, has been eagerly awaiting the announcement of the awards in the Annual Stewardship Essay and Poster Contest.

After the best essays from the congregations had been sent to the Classical Judges and they selected the best two from each group, nearly 300 essays were sent to the denominational committee on Stewardship. More than 100 posters were also forwarded to the denominational committee.

Two judges read the essays of each group and selected the ones that they thought best. Then the remaining ten essays were sent to three final judges. All made their decisions separately. It was a most difficult task for them to indicate their first, second, third, fourth and fifth choices. Some of the judges called in friends, teachers, even college professors and superintendents of schools, to read and help them decide.

The Final Judges for each group were a minister, an elder and a well known woman. They were:

Group A—Dr. T. P. Bollinger, Mr. Morris G. Lipson and Mrs. W. V. Seltzer.

Group B—Dr. Paul E. Keller, Mr. John B. Mohler and Mrs. Paul L. Gerhard.

Group C—Rev. H. J. Naftzinger, Mr. J. Q. Truxal and Mrs. Harry E. Hartman.

Group D—Dr. C. W. Levan, Mr. Tillman K. Saylor and Mrs. W. H. Bollman.

Group E—Rev. H. E. Sheely, Mr. C. E. Zimmerman and Mrs. Lee M. Erdman.

The Judges of the posters included two ministers, two women and one layman, who were:

Dr. U. C. Gutelius, Dr. J. M. Mullan, Mrs. F. W. Leich, Mrs. L. L. Anewalt, and Mr. G. W. Waidner.

The following awards have been made:

STEWARDSHIP ESSAYS

Group A (9-11 years)—1st prize, \$10, Ruth Raymond, New Glarus, Wis.; 2nd prize, \$7, Mary Virginia Ernest, Bethlehem, Pa.; 3rd prize, \$3, Stacia Seiple, Greenville, Pa.; 4th prize, Book, Charlotte Rockel, Altoona, Pa.; 5th prize, Book, Georgeanna Unger, Indianapolis, Ind.

Group B (12-14 years)—1st prize, \$18, Dorothy Buchanan, Hickory, N. C.; 2nd prize, \$12, Mildred Gebhard, Womelsdorf, Pa.; 3rd prize, \$7, Dorothy L. Claypool, R. No. 8, Lancaster, Ohio; 4th prize, Book, Ruth Dutrow, Watsonstown, Pa.; 5th prize, Book, Richard A. Yahraes, Easton, Pa.

Group C (15-17 years)—1st prize, \$20, Dorothy G. Engle, Massillon, O.; 2nd prize, \$14, Hilda C. Buchanan, Hickory, N. C.; 3rd prize, \$7, John R. Zubler, R. 2, Spring Mills, Pa.; 4th prize, Book, Sara Jean Leonard, Lexington, N. C.; 5th prize, Book, Margaret E. Frick, Phoenixville, Pa.

Group D (18-21 years)—1st prize, \$30, Mary Elizabeth Hartman, Phoenixville, Pa.; 2nd prize, \$20, John Russell Caldwell, Fredonia, Pa.; 3rd prize, \$10, Ida Kaech, New Glarus, Wis.; 4th prize, \$5, Lillian J. Abernethy, Hickory, N. C.; 5th prize, Book, Ruth V. Benchoff, Waynesboro, Pa.

Group E (Sunday School teachers and officers)—1st prize, \$20, Ruth V. Rice, R. 13, Dayton, Ohio; 2nd prize, \$14, Lucile Foulke, Bucyrus, O.; 3rd prize, \$7, Arthur Stahl, Dayton, O.; 4th prize, Book, Mrs. Elizabeth C. Lindsay, Walkersville, Md.; 5th prize, Book, Mildred M. Hamm, Weatherly, Pa.

STEWARDSHIP POSTERS

Group A (9-11 years)—1st prize, \$8, Murphy Lee Allran, Hickory, N. C.; Honorable Mention, Book, Eleanor Frances Delaplaine, Frederick, Md., and Howard Harp, Waukesha, Wis.

Group B (12-14 years)—1st prize, \$10, Jean Riley, Phoenixville, Pa.; Honorable Mention, Book, Madge Allran, Hickory,

N. C., and Jane Alvida McCleary, Waynesboro, Pa.

Group C (15-17 years)—1st prize, \$15, Frederick G. Silfes, Coplay, Pa.; 2nd prize, \$5, Anna Lafferty, Hummelstown, Pa.; Honorable Mention, Book, Mary Brown Fesperman, Hagerstown, Md.

Group D (18-21 years)—1st prize, \$20, Ethel Klutz, R. No. 1, Rockwell, N. C.; 2nd prize, \$10, Helen A. Stoner, Hagerstown, Md.; Honorable Mention, Book, Evelyn Binns, Canton, Ohio.

Letters to the Editor

Open Sunday advocates declare that Pennsylvania suffers because of the Act of 1794. The following facts answer this charge:

While Pennsylvania is the 32nd State of the Nation in area, it is second in population and in wealth. Within its confines there are more metropolitan areas of over 100,000 population than in any other State. Philadelphia, its principal city, is the third largest and the third richest City of the Nation. Philadelphia is regarded the workshop of the World and leads all other American cities in first things. Pittsburgh ranks high in population and wealth and is the center of great industrial activities. The commanding position of Pennsylvania among the States was won during the time the Act of 1794 was upon the Statute Books. One fails to see how this Act has been a handicap to the State.

It has been claimed that the hotels of Pennsylvania suffer financially because of the Act of 1794. This is contradicted by correspondence from the largest hotels in New York City showing that these hotels suffer financially the same as those of Philadelphia. A New York paper is responsible for the statement that out of 329 hotels in the New York Hotel Men's Association, 115 are already in the hands of receivers and the end is not yet. The same paper states that at a meeting of the Board of Estimate a representative of the Hotel Men's Association stated that 27 cents out of every dollar received for rooms went to pay taxes and unless there was some relief 85 per cent of the hotels would be forced to go into liquidation. The Philadelphia "Public Ledger" of May 27, 1932, announced that the American Hotels Corporation of New York had taken over 3 Philadelphia hotels. New York hotel men would not invest in Philadelphia hotels if the claim of the Open Sunday advocates were true.

It is claimed that Pennsylvania is unable to secure conventions because of the Act of 1794. "World Convention Dates," a periodical that lists the conventions of the Nation, shows that Pennsylvania led all the States in the number of conventions listed. In looking over this periodical there was not a single Pennsylvania hotel advertised, while those of other States were given liberal advertisement. In the face of this fact Pennsylvania still led in the number of conventions.

Those who seek to repeal the Act of 1794 must secure a better alibi.

Wm. B. Forney.

Dear Brother:

My "Messenger" of recent date, at hand. It was late. I just read your excellent editorial on "Watching the Skies," with much interest. The article makes this statement: "Each generation seems to be pushing the frontiers of knowledge a little farther forward, but each new discovery only pushes the inextricable problems further back." The article is commendable, but it seems to me the keynote is lacking.

We believe that God is the Creator of this overwhelmingly great world—we know not how great it is—and we believe that He is also the Controller and Governor of the same. And we know that He governs and

controls it by infinitely large and infinitely small orderly and established processes. Scientists call these processes the laws of nature. They are perfectly justified in doing so. But theists and Christians ought to call them the laws of God. Their dynamic power is in God and comes from Him.

God governs everything in accordance with His laws—everything visible and invisible, physical and spiritual. I don't believe that there is anything large or small that is not governed by God's laws. They are operative in education, morality, religion, sociology, economics, government—everything.

We are in God's world, and our mission is to conform our lives and works to His laws. We are to work with God and work as He works. By so doing we produce goodness and develop righteous characters; by disregarding and disobeying His laws we produce evil and vitiate our characters.

The weakness of Christians today and the weakness of the Church consists in not seeing God in the world all around them, in not recognizing, confessing and realizing His works above, beneath and within them. God-consciousness is lacking.

Science is charged with driving God out of the world. Christians are doing it themselves by not recognizing Him in His world and looking for Him outside and beyond the millions of His operations all around them. This is God's world. I was once taught that it was the devil's world. I don't believe it. There is much more "theology falsely so-called" in the Church than there is "science falsely so-called" in the world.

With highest regards,

A. E. Truxal.

Somerset, Pa.

ANNUAL MEETING OF EDITORS

The Editorial Council of the Religious Press was held at the First Congregational Church, Washington, D. C., April 18-19. Dr. Paul S. Leinbach, editor of the "Reformed Church Messenger", chairman of the Council, presided. In the absence of Samuel McCrea Cavert of the "Federal Council Bulletin," Dr. Nathan R. Melhorn, editor of "The Lutheran," acted as secretary. The thirty-five editors present were agreed that the 1933 meeting of the Council was one of the most hopeful and encouraging held in years.

One of the highlights of the two-day program was the address by Dr. E. Stanley Jones on the theme, "The Religious Press and Foreign Missions." This eminent missionary related his remarks to the findings of the Laymen's Inquiry, dwelling especially upon the extent of sharing between Christian and non-Christians that may be practiced in a sound and constructive foreign mission program. Dr. Jones' comments and responses to questions regarding Gandhi's attitude toward religion, nationalism and culture were particularly illuminating.

Dr. Dan Brummitt, editor of "Central Christian Advocate", discussed with a strong note of optimism "The Future of Religious Journalism." Arthur E. Hungerford, of Baltimore, presented an able and thought-provoking paper on the theme, "The Religious Press in its Relation to the Boards and Agencies of the Church." Carlton M. Sherwood, editor of the "Christian Endeavor World", discussed the problem of circulation, while Dr. J. Boyd Hunter, editor of the "Christian Intelligencer", presented his views in answer to the question, "Can We Secure Advertising for the Religious Press?" A committee, consisting of

CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.

Guy Emery Shipler, James Boyd Hunter and Arthur E. Hungerford, was appointed to make a fresh study of the advertising problem and report at the 1934 meeting of the Council.

Drs. Nathan R. Melhorn, editor of "The Lutheran", William P. King, editor of the "Christian Advocate" (Nashville), and Clifford P. Morehouse, editor of "The Living Church", deeply impressed the gathering with their timely comments on the spiritual and financial responsibilities of the religious editor. Charles W. Ferguson, president of the Round Table Press, spoke on the theme, "Religion As News."

The Editorial Council, reconstituted as an agency independent of other organizations, elected as its officers for the next two years the following persons: President, Dr. Paul S. Leinbach, "Reformed Church Messenger"; vice-president, Dr. Dan B.

Brummitt, "Central Christian Advocate"; secretary-treasurer, Dr. Samuel McCrea Cavert, "Federal Council Bulletin"; executive committee: Dr. E. H. Rawlings, "The World Outlook" (Nashville); Dr. W. B. Creighton, "The New Outlook" (Toronto), and the president, vice-president and secretary-treasurer.

On the motion of Clifford P. Morehouse, "The Living Church", The Editorial Council unanimously adopted a statement addressed to the Daughters of the American Revolution, then in annual session in Washington. This statement urged the D. A. R. to match its concern for an adequate national defense with a no less fervent concern for world peace and international friendship.

Under the genial guidance of Dr. John van Schaick, Jr., editor of "The Christian Leader", the Council met for its closing

session at the Cosmos Club. The occasion was a luncheon conference presided over by Dr. Paul S. Leinbach. The principal address was made by Honorable Henry A. Wallace Secretary of Agriculture, who spoke on the theme, "The Place of the Church and the Church Press in Creating Public Opinion on Contemporary Issues in Which Christian Principles Are at Stake." Following the luncheon, a round-table conference of editors* and pastors was convened. Dr. William E. Gilroy, editor of "The Congregationalist", spoke of the co-operation that the editors expected of the pastors, while Dr. Albert J. McCartney, minister of the Covenant-First Presbyterian Church, Washington, D. C., countered with a statement of the co-operation which the pastors expected of the editors. About 50 were present at this notable meeting.

W. W. V. K.

HOME AND YOUNG FOLKS

Sambo, when offered a ride in an airplane: "No, suh, ah stays on terrah firmah, and de more firmah, de less terrah."

Public Service.

THE DAY AND THE WORK

To each man is given a day and his work for the day;
And once, and no more, he is given to travel this way.
And woe if he flies from the task, whatever the odds;
For the task is appointed to him on the scroll of the gods.

There is waiting a work where only his hands can avail;
And so, if he falters, a chord in the music will fail.
He may laugh to the sky, he may lie for an hour in the sun;
But he dare not go hence till the labor appointed is done.

To each man is given a marble to carve for the wall;
A stone that is needed to heighten the beauty of all;
And only his soul has the magic to give it a grace;
And only his hands have the cunning to put it in place.

We are given one hour to parley and struggle with Fate,
Our wild hearts filled with the dream, our brains with the high debate.
It is given to look on life once, and once only to die;
One testing, and then at a sign we go out of this sky.

Yes, the task that is given to each man, no other can do;
So the errand is waiting; it has waited through ages for you.

Edwin Markham.

A brother at the recent Eastern Synod said that he "could speak better standing on his feet." Some of the brethren are wondering if he could speak still better by standing on his head.

—W.

DIPLOMATIC

Pastor (to elder, after having heard a "profound" sermon): "Did you understand that sermon?"

Elder: "O yes. I heard it real well. The acoustics are good."

CAMPERS TELL OF THEIR WORK IN THE LOCAL CHURCH

"You know these camp experiences don't wash off. They've helped a great deal this year to:

1. Build better worship programs for our Church School hour (Y. P. and Adult).
2. Understand and know each child in my primary department and to plan with him the best work for the Church School.
3. Find better ways to know and co-operate with parents.
4. Meet people with less embarrassment.
5. Read and think about current world problems.
6. Enjoy a correspondence with live young people in Church work in other towns and cities.

"And so I could go on. But this isn't a testimonial and I've made it one.

'The world is so full of a number of things,
I'm sure we should all be as happy as kings.'

"And Camp is a big one of those things!
"I'd like to tell you about one other of the many things we have done, and that is our 'Young Peoples' Fellowship.' As an outgrowth of an inter-racial topic discussion, we got into touch with the young people of the African M. E. Church in our city. We have had one joint meeting—the

results of which were beyond our expectation both as to attendance and as to the spirit displayed there. We have patterned our organization, which is really no organization, but, as the name implies, a 'fellowship', after the one existing in Philadelphia, and have as our president, a young negro, who is also president of their Y. P. S. We feel that by meeting occasionally, we can do more for abolishing racial prejudice, even though it be in a small community of our county, than by talking about it from time to time.

"It seems whenever I hear from Campers, they are busy. Well, I suppose we are all alike. It seems I hardly have breathing space. Would you care to listen to some of the things I do?

"I have a class of Junior boys, a sort of special class on Sundays and I do enjoy them. I also have a group of Junior boys and girls called the Council. They meet after Sunday School and do various things connected with our lessons.

"Now, let me see. I belong to the Girls' Missionary Guild, and to a Circle which is a branch of our Ladies' Auxiliary. In each one of the organizations I hold the office of treasurer. Oh! yes, I also belong to the Woman's Missionary Society.

"Several times since I came home from camp I have arranged games for parties among the young and older people of our Church. I have given two talks on 'How Prayer Helps Us Live' from the little book we used at Morning Watch. That is a fine

At the
Manger—
Campers
Learning
to
Dramatize



book and worth while reading over many times.

"Then I am a Camp Booster. I have been chosen one among eighteen others to visit various Churches in the Philadelphia Classis who have had no campers so far. I have made one visit to talk about the Camp. It is my pet subject and all who belong to Trinity Reformed, Philadelphia, know it by this time. I am always talking camp and about every two or three weeks I make a poster, and put it up on our bulletin board, using various pictures of the Camp, faculty, counselors and campers, articles clipped from our 'Reformed Church Messenger' and anything else I can find that will advertise Mensch Mill."

On a Church bulletin board of a noted sanctuary, in the city of Boston, one read this sermon announcement:

Sunday, January 31

Dr. Blank

"The Devil's Shadow"

The Christian Register.

The Family Altar

The Rev. Roland L. Rupp

HELP FOR WEEK OF MAY 29-JUNE 4

Memory Text: He was despised, and rejected of men; a man of sorrows, and acquainted with grief. Isaiah 53:3.

Memory Hymn: "Dwell in Me, O Blessed Spirit" (650).

Theme: Jesus Faces Betrayal and Denial.

Monday—The Last Passover Supper

Mark 14:12-21

There come moments to all of us—those brief, divine moments when life becomes more nearly or more magnificently redemptive than on any other occasion—when we wish we could see, with our clearest vision, into the very heart of a friend or a dear one and note the exact emotions and attitudes which hold sway at the moment. Or we wish we could enter the mind of that one with the same power of full understanding. And at such moments we are not moved by selfishness or suspicion, but with a consuming desire to understand in order that we might become the better friend, companion or benefactor. On this last night of Jesus with His disciples, it seems that the heart and the mind of Jesus lie so fully revealed that we can achieve just this clear understanding and certain knowledge of Him, and what we discover there is able to bind us to Him with unbreakable bonds and to fire us for a life of faith and service such as the world has not yet seen except in Him.

Prayer: Dear Lord and Father of us all, we cannot behold Thy Son without breaking forth into praise and thanksgiving. In Him we see Thee and the fulfillment of the highest aspirations of humanity. We thank Thee that Thou art calling us to His life and service. **Amen.**

Tuesday—The First Lord's Supper

Mark 14:22-26

The impression of that last evening of Jesus with His disciples defies all our gift of language and expression. Language proves itself a poor vehicle in the face of the most sublime scenes of life. All that Jesus had tried to do for the disciples during those three years—and failed—He tried again to do in an hour or two. Oh, if He could only enable them to understand! If He could help them to see what He saw! If only the divine will gripped them as it gripped Him, He could die in utter contentment! If God, humanity, and religious living appealed to them as the greatest realities of life, He would not need to fear for His cause. But the ineptitude of the

disciples of Jesus did not cease with that first group. It has persisted to our own generation. How frequently we fail to make the Holy Communion a sacrament. How frequently we think sacramentalism is a sufficient substitute for Christlike living!

Prayer: Eternal God, save us from our slow minds and hard hearts. Give us the intelligent life which is lived in obedience to the Spirit. Help us to attain unto Christlike fellowship with God and man in our religious efforts. **Amen.**

Wednesday—Peter's Denial Foretold

Mark 14:27-31

Jesus was much perturbed these days about His disciples. They had failed to understand, and they would fail to remain firm. Lack of understanding is the cause of many failures. Life must be rooted in understanding. Character must be built upon conviction, upon convictions which reach out and down and give life breadth

THE CHILDREN'S PLAY

Oh my, do they have fun at home,
when after school all day
You ought to see those youngsters
romp, and frisk about at play;
They fling their book-bags in the
house, then out of doors they go—
To scramble in the shrubs in spring,
in winter in the snow.

Louise is only twelve years old, she's
chubby, tall, and fit;
And Charlotte, who is only ten, is
full of mirth and wit.
Babe Nancy's fair and eight years
old, we let her have her way;
Then Jack and Knobby are their
dogs—and how those five can play.

It gives me lots of joy sometimes to
watch them playing ball;
And when I hear a cry of pain, I
know there's been a fall.
Or else, perhaps, the big dog Jack
has roughly pushed one down,
Or Knobby, who is just knee-high,
has torn some girlie's gown.

Who ever heard of hours of play
without a quarrel or two?
Sometimes they're obstinate and
cross—we don't know what to do.
Oh, they provoke me dreadfully,
when every single night
I find the house I've cleaned so well
is just an awful sight.

I cannot understand, I'm sure, just
all those kiddies do;
The strenuous games they always
play are work for me and you.
Oh dear, do they have fun at home,
when after school all day
They fling their book-bags in the
house—then rush outside to play!

Aletha Jane Reider.

Thursday—Praying in Gethsemane

Mark 14:32-42

Gethsemane is the inevitable experience of Jesus after the Last Supper. Both His manner of life and His experience with the disciples on that evening made it inevitable. It reveals His tactics and His strategy. It is the one event which would fit into His life here. It enables us to see into His mind and heart again with a completeness which is amazing. He was more than rooted in God. He was living in God. He had harmonized His will with the will of God. Even so, we must ask, What is the "cup" to which He refers in His prayer? Is it His approaching suffering and death? Is it the humiliation of crucifixion? I think not—at least, not only these. Nor can it refer to a sense of failure, for Calvary was the strategy, the insight with which He was confident He could turn defeat into victory. Was it not rather His fear for the stability of His disciples? Might this still be the supreme concern of the Eternal Christ?

Prayer: Lord, teach us to pray, as Thou didst pray by Galilee, on the mount, and in Gethsemane. There is so much more in life than we have yet discovered, so much more of God in the world and in the human heart than we have yet experienced. Help us to find the greater truth and the nobler God. **Amen.**

Friday—Betrayal of Judas

Mark 14:43-50

There are few sorer pictures in the Bible than that of the betrayal of Jesus by Judas. By that act Judas has become the son of perdition. It appears to be an act of supreme perfidy. Was it? Are we just to Judas in our judgment? Should we permit this piece of treachery to damn Judas through all history? What was his motive? Personal jealousy, because Jesus seems to have had more confidence in some of the other disciples? So some say. Greed—a lust for thirty pieces of silver? Thus others contend. Bitter disappointment that Jesus did not openly, and militantly, and catastrophically declare His messiahship? Thus some others believe—and since Judas seems to have been a one hundred percent, this is plausible. Or did Judas want to force the hand of Jesus, compel Him by confronting Him with a relentless opposition, to make known His messiahship by calling down twelve legions of angels to vindicate Himself? This might be the explanation. It might have been hate, or selfishness or love. Do we have anything in common with Judas?

Prayer: From all selfishness, bigotry and blindness of heart, O God, deliver us. From hate, jealousy and envy, save us. Keep us conscious of our weakness and alert to all temptation. **Amen.**

Saturday—Denied by Peter

Mark 14:66-72

The betrayal of Judas caused Jesus untold agony. The denial by Peter must have been worse than the nail driven hands, gory and helpless on that crude cross. What did Peter mean by so despicable a renunciation? Was he that little a man? But mark you, the whole scene was vibrant with scorn, contempt, and humiliation. To be numbered at that moment with the followers of Jesus was to share in that mockery. Possibly Peter could have stood crucifixion better than the scorn which would have been heaped upon him if he had been definitively recognized. There are men like that. If the denial had not first taken place I would not be surprised if Peter had dragged that heavy cross toward Golgotha instead of Simon of Cyrene—yes, and possibly suffered crucifixion with Jesus. But that denial made such magnificent sacrifice later impossible. So we, by minor acts of shame make heroic achievement unimaginable.

and depth. Peter always meant well in his professions. But most times good intentions are not sufficient. On multitudes of occasions an iron will is the greatest need. I thank God for the impetuosity and vehemence of Peter. The Church and modern preachers need more of these qualities. We are lacking in enthusiasm, in passion, in divine recklessness. But an unintelligent enthusiasm perturbs the Master quite as much as an unenthusiastic intelligence.

Prayer: We thank Thee, Our Father, for the multitude of Thy mercies. Our sins are ever before us. Our weakness is humiliating. But Thou blottest out our transgressions and forgivest our iniquities. Give us strength of heart, that we may not be appalled by our failures. **Amen.**

Prayer: We are ashamed of our petty thoughts, our shriveled interests, our stunted wills. Canst Thou, O God, make out of us worthy children, children of light and truth and love? Save us, O Father, for Jesus' sake. Amen.

Sunday—Thirsting for God

Psalm 42:1-11

"Thirsting for God" is the mark of the righteous. The saints have always hungered and thirsted for the Divine. Passionately, they have given themselves to a search for Him, scrutinized heaven and earth if haply they might find Him. To know God, to understand His spirit, to discover and do His will—to give all to this endeavor and find supreme joy in it—this has always been the way to sainthood. Mahatma Gandhi, at the time of this writing, is again entering upon a three-week fast of self-purification in the endeavor to win higher privileges for the untouchables of his country. Jesus endured even a longer period of fasting, prayer and meditation in the attempt to master Himself and find the will of God. Holy men identify their lives with the purpose of God by subduing the world, the flesh, and the devil to their own conscience and the will of God. As for us, we live in comfort, tithe our income, dress well before men, and drift in dignity upon the seas of complaisance to God knows where.

Prayer: Eternal Christ, Who hast climbed life's hill far ahead of us, and like a magnificent elder brother art now seeking to lead us out of self-satisfaction into the divine aspiration of those who know God, keep us close to Thyself until we have learned to live in Thee. Amen.

WHAT'S IN A NAME!

Judge: "I cannot conceive of a meaner, nor more cowardly act than yours of deserting your wife. Do you realize that you are a deserter?"

Prisoner: "Well, if you all knewed dat lady as I does, boss, you sho' wouldn't call me no deserter. Ah is a refugee—dat's what As is."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

JACOB'S LADDER

Text, Genesis 28:12, "And he dreamed; and, behold, a ladder set up on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it."

Today is Ascension Day. This is the day on which we celebrate the climax of Jesus' life on earth, and His departure from the earth in visible form.

The Bible tells us of three ways in which attempts were made to unite earth and heaven.

The first of these was a material way. It is related in the eleventh chapter of Genesis. After the flood had destroyed the human race with the exception of Noah and his family, and the earth was filling with people again, they said one to another, "Come, let us make brick, and burn them thoroughly." And they did so. And they had brick for stone, and slime had they for mortar. And they said, "Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth."

In this resolution the first personal pronoun had too prominent a part. In the sentence just quoted the word "us" is used four times and the word "we" is used once; but the word "Jehovah" is not used at all. That is always the way with materialism; it leaves God out of its plans, and therefore fails. You can never join earth to heaven in a material way.

This effort came to a sad end. After the tower of Babel had reached a certain height the workers could not understand one another, and they had to give up the effort. The people were scattered abroad upon the face of all the earth. The highest building in the world is the Empire Building in New York City, and that is far from reaching to heaven.

The next time we read about heaven and earth being united is in the story of Jacob's ladder, spoken of in our text. After Jacob had robbed Esau of his birthright and of his father Isaac's great blessing, he had to flee for his life, for Esau was very angry and might have killed him as Cain had killed his brother Abel.

Jacob's mother, Rebekah, said he should go to Haran, the home her brother Labau,

spiritual yearnings and longings in his heart for better and higher things, he would have seen no angels on the ladder. He already carried in his heart the key to that heaven through whose portals he was permitted to look.

Like the ladder, Jacob touched the earth. There was much in him that was human and earthly. He was aware of his selfishness and sin which bound him to the earth. But he was also humble and penitent, and this enabled his soul, like the ladder, to reach to heaven. Only the pure in heart can see God. Tennyson has taught us to believe that "men may rise on stepping stones of their dead selves to higher things." Even the sins of the past, if truly repented of, may become stepping-stones to heaven.

Heaven and earth are not as far apart as some men think. The poet has told us that "heaven lies about us in our infancy," and if it seems farther away when we grow up, it is because we have not kept in close touch with it and have permitted earthly things to obscure it. As long as we live in this earthly body our feet must touch the ground, but that does not prevent us from having true and noble thoughts and better and higher impulses, which are like angels of God ascending the sacred ladder which leads into the very presence of God.

When Jacob awoke, he cried out, "Surely Jehovah is in this place; and I knew it not." So we often think of God as far away, and seem blind to the fact that He is near. Yea, "closer is He than breathing, and nearer than hands and feet." As Jesus tells us, we must become like little children if we would enter the Kingdom of heaven. If we exercise our childlike faith, heaven will be brought near again and will continue to abide with us.

If religion does not reach to heaven it gets nowhere. We hear a great deal about humanism in these days. It is a merely earthly religion which has no touch with heaven. It cannot be compared to Jacob's ladder but only to a kind of double step ladder. Its followers go up on one side and come down on the other side, back to the earth. Christianity is the religion which keeps us near to heaven and brings us finally into the very presence of God.

Jacob took the stone he had used for a pillow and set it up as a pillar, and vowed that, if God would be with him, this pillar should be God's house, for it had been to him the gate of heaven.

We see, then, that the spiritual could attain what the material could not accomplish. You cannot build a material tower that will reach up to heaven, nor can you even make a material ladder whose top will touch the heavenly ramparts. Material things are of the earth earthly, and on the earth will they remain; but spiritual things are of God, and they will scale the heavenly heights with or without a ladder such as Jacob saw.

Jacob's ladder is a figure and type of Jesus Himself, through whom alone we can finally ascend to heaven as He did. In the ascension of Jesus heaven and earth were really united. Jacob's vision was only temporary, but Jesus' ascension is eternal. He said, "In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also."

As I said before, there is no material way that leads to heaven; therefore we cannot measure the distance in miles. I do not believe that heaven is very far away from some persons. The distance is a spiritual one, and those who place spiritual things above material things are not far from heaven. In fact they have a ladder that reaches to heaven, and that ladder is faith; and upon it the angels of God are continually ascending and descending.

THE TURTLE DOVE

Early in the spring
Returns the turtle dove;
We hear it here and there
Coo its song of love.

We see it build its nest,
As always it has done;
It works from early morn
Till goes to rest the sun.

We're glad to see it come;
To hear its haunting song;
We're sad to see it go,
When autumn comes along.

When sounds its mating call,
We think of Him above,
Who put into its breast
That wondrous call of love.

Love is the strongest force
That God put in the soul;
Were it banished from earth,
Confusion would control.

For faith shall cease to be,
When seeing it has gained;
There'll be no need of hope,
When its object is attained.

But love shall last for aye,
Though all things pass away;
Its being is eternal,
It never shall decay.

True love is strong as death.
It is a power divine—
God's highest attribute;
In Christ we see it shine.

Conrad Hassel.

to get himself a wife. On the second or third night of his journey he came to a place named Luz, where he lay down to sleep. He took a stone for a pillow. And as he lay there he dreamed. He saw a ladder set upon the earth and the top of it reached to heaven, and the angels of God were ascending and descending on it. The heavenly stairway did not float in the sky, but was firmly established with its foot on the ground. Our highest ideals and our dreams and visions must have a solid basis in human life.

Our dreams are often made up of the thoughts we have had and the experiences through which we have passed, but they are generally arranged in strange and sometimes fantastic relations and combinations so that we say we had a strange dream and saw something we had never seen or thought of before.

What Jacob saw in his dream was made up in part of the thoughts with which his mind had been filled during the day. The ladder may have been suggested by the terraced hillside upon which he had been gazing before he fell asleep. Jacob would have had no spiritual vision if he had not had spiritual desires. Had there been no

Birthday Greetings

By Alliene DeChant Seltzer

Your Birthday Lady has seen the graves of many soldiers—in your home-town cemetery and in mine; at Antietam; here in Bethlehem; at Gettysburg; and at Chateau Thierry. In every village in the Cotswold Hills in England I saw a memorial to the World War dead, and on the walls of every college at Oxford and Cambridge, row on row of tablets bearing names of youth who would be living today if there had been no World War. On Memorial Day (and let's not call it Decoration Day!) therefore, I would have us ask ourselves Oh! so solemnly, "If all these dead soldiers could speak, what would they say?" Just what our God of Peace would have US say with them, "NO MORE WAR." So, as we help to lay flowers on the graves of soldiers next Tuesday, let us earnestly whisper the Christmas prayer: "Peace on earth, goodwill toward men", and promise God to do all we can to make it come to pass.

MEMORIAL DAY

Our resistance to oppression broke the chains of despotism, together bound the colonies into one united nation. The fathers did their best to shun the arbitrament of the sword; but in defence they took it up; true men no other could have done. Steadfast in faith stood Washington. Though times there were when all seemed lost, his hope and courage never failed—at last the truth the victory won. But we retained the Negro slave; this despite the Declaration which affirmed our independence, and equal rights to all men gave. At last the slave-power went so far as to invade the northern states, and in pursuance of its course it even brought on civil war. The boys in blue stood for the right, with Lincoln firmly at the helm; freed the slave and saved the Union in a bitter four years' fight. We pay tribute to the soldiers of all the wars we've ever had, down to the fearful holocaust on the bloody field of Flanders. But may God grant that war may cease, into plowshares swords be beaten, and spears turned into pruning hooks—we pray for universal peace.
 Conrad Hassel.

IN FOR IT

A Western stockman, who had mortgaged his cattle to the local bank, was called in by the banker and told that the note was due and must be paid the following day. The cattleman asked: "Were you ever in the cattle business?"
 "No," answered the banker.
 "Well, you are now," replied the cattleman, and walked out.

Puzzle Box

ANSWERS TO WORD SANDWICHES NO. 11

1. H aunt S

2. N ices T

3. E loge S

4. S love N

5. Y earn S

6. P lain T

7. P aint S

8. E late D

MAKE 10 OUT OF 20 NO. 16 (TOWNS AND CITIES)

1. Steel

2. Win

3. Water

4. New

5. Scott

6. Mead

7. Home

8. Washing

9. Clear

10. Harris

11. port

12. burg

13. dale

14. field

15. ville

16. town

17. ton

18. stead

19. chester

20. ton

—A. M. S.

OUR NEW PRESIDENT INVOKES THE GUIDANCE AND INSPIRATION OF THE BIBLE IN HIS INAUGURAL ADDRESS

Excerpts from the Inaugural Address

"This is pre-eminently the time to speak the truth—boldly and frankly—"

"The only thing we have to fear is fear itself—"

"We are stricken by no plague of locusts—"

"The rulers of the exchange of mankind's goods have failed through their own stubbornness—"

"When there is no vision the people perish—"

"The money-changers have fled from their high seats in the temple of our civilization—"

"Happiness lies not in the mere possession of money—"

"Our true destiny is not to be ministered unto, but to minister—"

"We address ourselves to putting our own national house in order—"

"We humbly ask the blessing of God. May He protect each and everyone of us. May He guide me in the days to come—"
 Philadelphia, Pa.

Corresponding Bible Quotation

"Speak ye every man the truth to his neighbor."—Zech. 8:16.

"And ye shall know the truth, and the truth shall make you free."—John 8:32.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 21:26.

"Neither fear ye their fear, nor be afraid."—Isa. 8:12.

"And the locusts went up over all the land—and there remained not any green thing."—Ex. 10:14-15.

"He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed."—Prov. 29:1.

"Where there is no vision, the people perish."—Prov. 29:18.

"... Went into the temple and overthrew the tables of the money-changers."—Matt. 21:12.

"I gathered me also silver and gold—I was great—and behold all was vanity."—Ecc. 2:8-11.

"... Came not to be ministered unto, but to minister."—Matt. 20:28.

"... Set thine house in order."—Isa. 38:1.

"Show me now thy way—and consider that this nation is thy people."—Ex. 33:13.

National Bible Press.

TO PRESIDENT JOSEPH HENRY APPLE

(Verses for the Fortieth Anniversary of His Great Work in Frederick, and Read at the Dinner in His Honor, on May 12th)
 By Mr. Folger McKinsey, well known as "The Bentztown Bard" of the "Baltimore Sun"

When Frederick streets were cobblestones
 And moonlight schedules lit the town;
 When torrents from the mountain zones
 Through Carroll creek came flooding down.
 When only sweet Tradition spelled
 The romance of historic things,
 He came—and Learning's province swelled,
 And Culture spread her lovely wings.

He came, to face a task of might
 That broadening scholarship might live—
 A faithful bearer of the Light—
 The Scholar, Man, Executive!
 The Woman's College grew beneath
 His sway as grows a lovely flower,
 As Time caught up the potent wreath
 And Service grew in strength and power.

Through forty years devoted well
 To building and creating Truth,
 He gave his best, he brought the spell
 Of courage, faith, and flaming youth.
 From small beginnings 'neath his hand
 An Institution grew apace—
 Strong based on Learning, see it stand
 With bright success upon its face!

These classic shades of grand old Hood
 Now look toward the ancient hills;
 Serenely beautiful—how good
 The mighty purpose it fulfills!
 The hills—the old, old hills—look down
 With smiling—in Catoctin's eyes
 A friendly glow—and all the town
 Its gratitude to Apple cries!

Yea, all the town, and all the days,
 Sing of his faithful service here;
 Sing in acclaim, and lift his praise
 With loving thankfulness and cheer.
 God blesses those who bless in turn
 Their time and place as he has done—
 So, faithful servant, round you burn
 The hearts that glory in your sun!

DISCOVERED!

Betty: "But how did mother find out that you didn't take a bath?"
 Billy: "Aw, shucks, I forgot to wet the soap."

Douglas had been promoted to the position of monitor in his new class and was anxious: "And please, God," he prayed that night, "wake me early in the morning. Shall we say a quarter to eight?"

Home Education

"The Child's First School is the Family"
 —Froebel

WHAT SHALL WE DO WITH IT?

Florence Jane Ovens

"Dad, why didn't I go to kindergarten?"
 "We were living in Hysteriaville at the time you should have gone, Son, and the kindergarten wasn't open that year."
 "But Brother John went."

"Yes, they had a kindergarten there for years, but in 1933 the depression was so bad they voted to close it. They re-opened it the next year, or the year after, I understand."

"That didn't help me much, did it, Dad?"

"No. But what do you mean, Norman? We moved here so that you could start the first grade in the best of schools. You have never been kept back. You are doing well now in Junior High, aren't you? Your report card is pretty good."

"O, I'm all right, Dad, but the other fellows all went to kindergarten and it's easier for them. I have always seemed to be one lap behind. I never have been able to read as well as the others because when I went into the first grade it took me so long to find out what it was all about. Maybe it would have been better for me if I hadn't been promoted at the end of the first semester. But it was only

the very dull ones who were kept back.—I guess I wouldn't have liked that, either, would I?"

"Probably not."

"Then, it took me longer than the others to learn to handle my pen, my brush and my tools for manual training. I heard Miss Stone say one day, 'Norman tries hard but he never went to kindergarten you know.' I've wondered about it a lot. We have been making 'self-inventories' at school this month. Did you ever do that?"

"No."

"I've found out that I'm diffident and self-conscious and not a good mixer."

"Well, you don't think going to kindergarten would have made you any different along those lines, do you?"

"I've been watching Robert. He and I always have been so much alike. Mother has often said if it were not for the difference in our ages she wouldn't be able to tell us apart. But since Robert has been going to kindergarten he has changed. He is not so bashful. Haven't you noticed it?"

"Yes, now that you speak of it."

"He seems to be able to forget himself. He is so interested in what he is doing and in what the other kids are doing. He doesn't whine so much. And, O, boy! he even likes to put his things away."

"I'm sorry you didn't have a chance to go, Son."

"Would it have cost so much, Dad?"

"About fifteen hundred dollars."

"How much would that have been for each man? Each taxpayer, I mean?"

"O, anywhere from ten cents to ten dollars."

"You mean ten cents for the very poor man and ten dollars for the man who has a big house and can afford to keep a Rolls Royce?"

"Yes. Something like that."

"What do you suppose they did with it, Dad?"

"Did with what, Norman?"

"The poor man with the ten cents he saved, and the Rolls Royce man with his ten dollars?"

"I don't know. I wouldn't be surprised if what your father saved went towards

a new suit for his son Norman. Every little helps when times are hard, you know."

"I see. I could have managed with my old one though, couldn't I? I guess I ought to say, 'Thank you,' but O, boy, Dad, I'd like to think that the money that was taken from the kindergarten—I mean I'd feel better about it, you know, if I could think that money was used for something very special."

"I happen to be the father of six children and now the grandfather of seven. The youngest of the six had the opportunity of doing kindergarten work, and up to this time five of the seven grandchildren have had the same privilege. One only needs to note the contrast between those who were denied the privilege of kindergarten work and those who have enjoyed it, to be persuaded of its great value."—J. Knox Montgomery, former President, Muskingum College, New Concord, Ohio.

Surely no sacrifice should be deemed too great to maintain this privilege for the children. The National Kindergarten Association, 8 West Fortieth Street, New York, furnishes advice and free material relative to establishing or re-establishing kindergartens. Of course, no one should attempt to teach a kindergarten who has not been trained for the purpose.

THE PASTOR SAYS:

The dawn of man's boasted "civilization" came when Cain exterminated Abel. Its greatest brilliancy, so far attained, was the World War.

—Now and Then.

HOOD HAPPENINGS

The tribute to President Apple, given by the citizens of Frederick on May 12, was most impressive and dignified. It was on the 40th anniversary of the very day that Dr. Apple arrived in Frederick to assume the responsibility of guiding a new college. In honor of these 40 years of loving service, appreciations were expressed by Mayor Elmer F. Munshower and Mr. Joseph D. Baker, on behalf of the people of Frederick; by Governor Albert C. Ritchie, on behalf of the State of Maryland; and by Dr. William Mather Lewis, president of Lafayette College and president of the Middle States College Association, on behalf of the educational world. Dr. Lewis was the guest speaker of the afternoon and spoke highly of President Apple's work in educational fields. On this program also Dr. Archibald Rutledge, of Mercersburg College, read a poem he had written and dedicated to Dr. Apple, which the "Messenger" hopes to publish. Music was furnished by the Hood Glee Club and by the college orchestra, and included two marches, dedicated to Dr. Apple, written by Marion Miller and Marion Booth, music students. This memorable occasion was further celebrated by a formal dinner held at 6.30 that evening in Coblenz Hall. The Rev. Charles D. Shaffer, of Frederick, was toastmaster and introduced the speakers, Dr. Albert Norman Ward, president of Western Maryland College; Mr. Folger McKinsey, of the "Baltimore Sun", and known as the "Bentztown Bard"; Dr. Boyd Edwards, headmaster of Mercersburg Academy; and Mr. James H. Gambrell, Jr., of Frederick. Appreciation was expressed also to Mrs. Apple for her willing help in the growth of Hood and for her handiwork shown by the beauties of the campus. Dr. and Mrs. Apple responded most felicitously. The day was a never-to-be-forgotten one . . . a day in which one's pride of Hood and its President knew no adequate expression.

The Hood May Day festivities on Saturday, May 13, started as early as 6 o'clock in the morning. At this hour the members of the sophomore class serenaded the rulers of the day, who were May Queen, Margaret Dutrow of Frederick; Prince Hood, Margaret Bowers, daughter of the Rev. Wayne H. Bowers of Wadsworth, Ohio; Court Jester, Emily Lively of Fairmont, W. Va.; Maid of Honor, Elinor Nichols of Clarksville, Md.; and Best Man, Lois

Rowles of Clearfield, Pa. Following the serenading the activities of the morning were a horse show, and a baseball game wherein the visiting fathers played against their daughters. The May Fete itself started at 2.30. P. M. The maypole dances by the villagers were followed by the elaborate court procession up to the platform. The crowning of the May Queen was accompanied by a song by the Hood Glee Club, and immediately after that the ladies and gentlemen of the court, attired in the intricate gowns and powdered wigs of the Marie Antoinette period, gave a dance. The senior class play was then presented, "The Princess Marries the Page," by Edna St. Vincent Millay. The court recessional concluded the program.

On Sunday afternoon, May 14, the college orchestra gave a concert in Brodbeck Hall and dedicated it to Dr. Apple in honor of his 40th anniversary. Included in this concert were two original numbers written by Helen Harp and Ruth Gabel, both of which were dedicated to President Apple.

Spring Sports Day was held on Saturday, May 20. This is an annual event and the morning program consisted of class competition in track, volley ball, archery, tennis, ping pong, tennequits and lacrosse. Volley ball and baseball finals were held in the afternoon and a Dance Frolic was presented at 3 o'clock. The evening's entertainment in Brodbeck Hall consisted of a farce entitled "Julius Caesar", presented by the faculty and a play presented by the student members of the Athletic Association.

Commencement activities start on Wednesday, May 31, when President and Mrs. Apple will entertain the senior class at a dinner. On Thursday evening the regular "Moving-Up-Day" exercises will be held in Brodbeck Hall, at which time honors and scholarships will be awarded and each class will move up to the next higher classification in readiness for the coming year. On Friday evening a concert in Brodbeck Hall will be given by the Brahms Quartet of New York City, of which one of the members is a Hood graduate. She is Elinor Markey (Mrs. Byron Hughes) of the class of 1905. Alumnae Day and Class Day, formerly separate events, will be combined on Saturday, June 3. The alumnae tribute to Dr. Apple on his 40th anniversary will be a pageant, written by several of the members of the Alumnae Association, and depicting the growth and development of the college. Embodied in the pageant is an episode which will be presented by the senior class instead of the regular Class Day exercises. The baccalaureate service will be held Sunday morning in Brodbeck Hall and the speaker will be the Rev. Daniel A. Poling, D.D., President of the International Society of Christian Endeavor. The speaker at the commencement exercises, which take place Monday morning on the campus, will be Dr. Robert E. Speer, senior secretary of the Board of Foreign Missions of the Presbyterian Church in the United States. Diplomas will be given to a class of about 80 members, and the degrees A.B., B.S., and B.M. will be conferred.

K. M. G.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Prime Minister MacDonald announced in the House of Commons May 9 that there was "every prospect of an agreement" between Great Britain and the United States on an immediate tariff truce. This pledge when it is signed will not prevent Britain from continuing trade negotiations already begun, the Prime Minister emphasized.

The combined farm relief and so-called inflation bill passed its final stage in Congress May 10, when the Senate gave up

its fight for a guarantee of "cost of production" to the farmer, the one feature inserted in the bill by the upper house against the advice of the administration.

Led by Major Gen. John F. O'Ryan as grand marshal, about 100,000 Jews and many Christian sympathizers marched in a parade May 10 in New York City in protest against the treatment of Jews in Germany.

To the accompaniment of torchlight pa-

rades, martial music and speeches, the Nazi Book burning took place May 10. Each University in Germany had its bonfire of the "unGerman spirit in literature." The celebrations in Cologne and Heidelberg were postponed a week later.

Paraguay declared war against Bolivia May 10. Bolivia and Paraguay have been fighting in the Chaco region for 11 months and about 50,000 men already have been killed, wounded or imprisoned in the conflict. Territorial dispute and boundary line is the cause.

Mme. Selma Kurz, opera singer, died May 10 at Vienna at the age of 58.

A tornado which swept down the Kentucky-Tennessee Cumberland Valley May 9 left a death toll of 46 and increased to more than 250 the South's spring storms' fatalities.

Prof. William Lyon Phelps closed a 40-year period May 9 as a member of the English faculty of Yale University. He received a great ovation.

The French Government definitely decided May 11 that it would agree to ask the Chamber of Deputies to authorize payment of the Dec. 15 instalment of the war debt to the United States if Washington in its turn would agree to a debt moratorium during the World Economic Conference, when negotiations toward a final settlement would take place.

The so-called "Lindbergh law" was invoked May 11 in sentencing 6 reputed members of an Illinois-Iowa kidnapping gang. They get a term of 42 years.

The administration's plan to save \$53,000,000 in the Navy's budget during the coming fiscal year was started when Secretary of the Navy Swanson ordered a sharp curtailment of shore establishments—a saving of \$18,000,000.

Due to the volume of shipment of cotton and other raw materials, Texas last year displaced New York as the leading exporting State for the second time since records have been compiled by the government.

Affixing his signature to the farm relief-inflation act May 12, President Roosevelt not only made effective one of the greatest phases of his legislative program, but became empowered with the widest range of authority over the economic affairs of the nation ever granted to a President in peace time.

Viscount d'Alte has announced his retirement as Portuguese Minister to the United States after 31 years' service in that capacity. He is believed to have set a record for continuous diplomatic service in one post.

A partial armistice in the world's economic warfare was declared May 12 when 8 nations, including the United States and 5 other great powers, pledged themselves to a sweeping tariff truce to take effect immediately.

President Roosevelt and Germany's representatives at the economic conference in Washington have agreed that there can be no solution of the world's economic problems without military disarmament.

An "index of cultural-intellectual development" for the various States, based on mental tests among school children, army intelligence tests, illiteracy percentages, magazine readers per 100 of the total population and other tests, show the State of Washington to possess the highest intelligence quotient of all the States and Mississippi the lowest, according to recent figures.

President Roosevelt May 12 approved a comprehensive program for placing 274,375 men in emergency conservation work camps in national and State forests by July 1.

For the first time since early in 1930, government receipts are beginning to exceed those of the year before.

President Roosevelt has decided on the sales tax to finance public works. \$220,000,000 levy is needed, but the final deci-

sion will be left to Congress by the President.

After 200 years of inactivity the volcano of San Martin in the State of Vera Cruz is in violent eruption. It is the site of one of the largest petroleum refineries, and people are fleeing from their homes fearing for their lives.

The War Mothers held services May 14 at the Arlington Cemetery amphitheatre and joined in the decoration of the unknown soldier's tomb. The chief speaker was Secretary of War Dern.

The handiwork of prehistoric sculptors in Palestine has been found on a smooth sandstone hillside in the desert of eastern Transjordan by an archaeological expedition.

Four persons were known to have been killed, nearly a score were injured and much property was damaged by a tornado which cut a narrow path through two north Arkansas counties May 14.

Because of the rapid Japanese advance an exodus of wealthy members of the Chinese community in Peiping has been under way. Many of them are going to Tientsin, where the foreign concessions are believed to offer safety.

The principality of Monaco, deprived of constitutional government since the rebellious outbreaks in December, 1930, will soon have such government restored upon the intercession of France.

One-third of all combatant ships and aircraft of the navy will be placed in rotating reserve commission on July 1 because of the President's demand for rigid economy, under orders issued May 15 by Rear Admiral William V. Pratt, Chief of Naval Operations. This new plan is scheduled to remain in effect until Jan. 1, 1936. The total enlisted personnel of the navy will be reduced to 77,000 men from its present enlisted strength of 79,244.

Chile opened a 4-mile tunnel May 15. This is the most ambitious engineering undertaking of its kind in South America.

Auburn, Me., had a \$2,000,000 blaze May 15, rendering homeless 400, mostly French mill workers.

President Roosevelt appealed directly to the rulers of the nations May 16 to reduce armaments, eliminate entirely the weapons of aggression, refrain from sending any armed force whatsoever beyond their own borders, forget "petty" national aims, and join sincerely to assure peace and economic recovery. In this plain-speaking message, without diplomatic precedent, the President asked for specific steps at once, and declared if any nation interposed obstructions, the civilized world would "know where the responsibility for failure lies." This message was sent to the rulers of 54 countries.



Helen B. Ammerman, Editor
1331 Center St., Ashland, Pa.

How Big is Your World? I mean your own personal world, where you live and move and have your being? Does its boundary extend beyond your state? Does it include the entire U. S. of America? Does it take in some countries where there flies a different flag than the Stars and Stripes?

How We Love to Sing, "This is My Father's World", and still many are perfectly contented to know only the portion of it where we live or that we have seen. As missionary women we must be anxious about the whole world, and be concerned about womanhood and childhood everywhere.

The Interdenominational Schools of Missions are the agencies that will push boundary lines far out, and will enlarge your present world, bringing its interests and needs to your consciousness. Plan to attend one of these schools this year. A rare privilege would be to include in your trip to the World Fair in Chicago the Geneva Summer School at Conference Point, Lake Geneva, Wis., June 26-July 3. Registration fee is \$2; room and board \$11.50 for 2 in a room. Send registrations to Miss Louise Iwan, 5313 Byron St., Chicago, Ill. (From Miss Mott, Denominational Rep.)

May Day Luncheon. When the streets of Madison Square, New York City, were thronged with spectators for May Day demonstrations by Communists, the Geo. Washington Hotel opposite the square, was also the scene of a distinctly different celebration. To extend the circle of interested friends, especially to women in and near New York, committees of the Council of Women for Home Missions arranged a delightful noon May Day Luncheon. At the pre-luncheon informal reception, Mrs. Poling, chairman, Mrs. Robinson and officers were in a receiving line. The keynote was Co-operation. Speakers were Dr. Cadman, Misses Delomia and Tift. Our Church was represented by Mrs. D. A. Bode, Mrs. C. H. Gramm, Mrs. E. W. Lentz and Dr. C. E. Schaeffer, special guest.

Note. In order to give all reports fair consideration it is necessary to extend them over several weeks' time, so that not too much space in the paper may be used.

Annual W. M. S. Spring Conventions. "Washington-Baltimore Classis held the most inspiring session in the 7 years of its history" in United Church, Baltimore, Md. A chord of harmony was struck by Mrs. Marley, the president, on the session theme "Loyalty" in "Be ye steadfast, unmovable, always abiding in the work of the Lord." An address, "What is Fundamental in Christianity," delivered by Prof. M. H. Barnhart, of Hood College, declared that this age differs from past ages of doom because we have the knowledge and technique to remedy our situation; but we lack good will and Christian organization. In a world view he presented the Christianity of England by indifference, Germany by contempt, Russia hostile with a desire to exterminate religion, Italy and Spain dominated by Fascism. He said that if religion is suppressing life or a nice addition to life, it is doomed. . . . It is essential to life and must bring the more abundant life and give to the individual a chance to develop creative capacities. Much concern and sorrow was felt for Mrs. Herbst, treasurer of W. M. S. of G. S., in her illness. A message was sent to her family. Briefly some notes from reports are: Lit. Sec. to W. M. S. 14 diplomas and 1 seal, to G. M. G. 2 diplomas—not as many as last year—more readers in the course; T. O. Sec. reported a loss over last year, considering difficulties the amount is encouraging, all budgets were paid in full; L. M. and M. in M. added 1 member; 2 guilds and 2 mission bands were lost; Christian Cit. Sec. announced 90 readers this year, 46 last year; O. and M. Sec. reported 6 members lost; Stewardship Sec. said every local society has a Stew. Sec., also an increase in readers; the Treas. reported a small loss, but never in history of the Classis have obligations been met so promptly by local societies; Historian gave a resume of conditions and activities. Throughout the day appropriate songs, anthems, quiet hour and meditation created an environment of trust, humility and worship. The G. M. G. Fellowship Hour in charge of Mrs. Bergey was a feast of song and praise with an address by Miss Kuhlbum. Delegates appreciated the cheerful hospitality of the women of the hostess Church. A pageant, "The Appearing Cross", and a message

from Rev. M. H. Way, pastor, in the closing session, intensified the spirit of serving Christ and others by the way of the cross. Fall Institute in Grace Church, Wash., D. C., and Spring Conference in Faith Church, Baltimore.

"DEBTS" OR "TRESPASSES"

Here and there a voice is raised in protest against the continued use of the two forms of the Lord's Prayer to which Churches are given. This lack of uniformity is a source of confusion and embarrassment in audiences of English-speaking Protestants, who do not know whether to say, "Forgive us our debts as we forgive our debtors," or, "Forgive us our trespasses as we forgive those who trespass against us." So they mumble and stumble until that part of the prayer is passed.

As a denomination we have adopted the former form, which we personally prefer and which conforms to the language of the prayer as recorded in the gospels. We would be willing, however, to change to the latter if universal agreement could be

had, so there might not be this embarrassment in interdenominational gatherings. The difference of meaning of the two words does not seem to be so wide apart that agreement could not be had as to the use of the one or the other. The Master Himself used both words, the word translated "debts" in the body of the prayer, and the word translated "trespasses" in His comment upon this particular petition.

But whether it shall be "debts", which Dr. Ralph W. Sockman feels refers more specifically to sins of omission, or "trespasses", which he says refers to sins of commission, or "sins", which Dr. Leinbach, editor of the "Reformed Church Messenger", suggests in lieu of either, let us have uniformity among the Churches. As we have previously stated, we are willing to forego our own preference, that this beautiful and peerless prayer, taught by the Master Himself, may not be so shamelessly mutilated every time an interdenominational group seeks to make it the expression of their common devotion. — **The Evangelical-Messenger (Cleveland).**

Our thought, our love and labor, are mere shadows of His. God the Holy Spirit is the supreme Thinker, Lover, and Worker of the Universe. His mind has created it. His love controls it. His will directs it toward the appointed goal. This divine enterprise and activity far exceeds our comprehension. But we may think of it as the work of the one eternal God, in creation, revelation, and redemption. These are the three aspects of the eternal love and labor of the Spirit of God, as we have come to understand them through Jesus Christ.

Thus we may form a definite and reverent conception of the activity of the divine Spirit throughout the universe, from the beginning to the end of time. He dwells in it, and yet He also far transcends it; even as the spirit of man resides, somehow, in his physical body, and yet roams and rules far beyond its narrow confines.

The whole order of the material universe manifests the presence and power of the indwelling divine Spirit. It forms a marvelously intricate mechanism that is shot through with infinite wisdom and moral purpose. The order and beauty of Nature mirror the mind and heart of God. The laws of Nature, so-called, manifest the continuous and consistent operation of His will. The same thing is true of the history of mankind, of human civilization and culture. There, also, we may discern the creative activity of the Spirit of God in the progressive development of our race.

But the clearest and surest manifestation of the divine Spirit is seen in the moral and spiritual development of mankind, as we trace its progress in the history of religion. It is because He is ever quickening and illuminating the conscience, that man has advanced in morality. It is because He is ever active in the soul, that the spirit of man bears the fruit of repentance and righteousness, and seeks communion with God in prayer and worship.

II. How does He Come? There was a wonderful outpouring of the Spirit of God in the day of Pentecost. That day marked the birthday of the Christian Church (Acts 2:1-4). We read of wind, flame, and polyglot speech, but these are merely the symbols of an inward spiritual experience that was neither audible nor visible. What was the nature of that experience? Perhaps, like the author of Acts, we, too, must be content to describe it with appropriate symbols, rather than attempt to define it. There are experiences that cannot be defined. But some light, at least, is thrown on the event by the words of Jesus Himself.

In His farewell discourses the Master had said, "I will not leave you desolate: I come unto you." Again, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you (John 14:18; 16:7). That great promise was fulfilled in the day of Pentecost, when "the Spirit of Truth" endued the disciples with power from on high. And thus Christ Himself, as it were, had returned unto them; for the Spirit that filled the disciples was the self-same Spirit that had dwelt in Christ. Though, according to His flesh, Christ was no longer with them, yet, through His ministry of redemption and reconciliation, they had entered into a communion with God that was personal and permanent. Through Him, they had found access to God by repentance and faith (Ephesians 2:18). We know from our records how that great experience was tested and strained, almost to the breaking-point, by the death of the Master. But there followed Easter Day with its visions of the Risen Lord, its glad assurance and reborn faith. There came other days, fifty of them, of fellowship and prayer, of earnest communion with God through Christ. There came at last the day of Pentecost, when the dis-

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Whitsunday

June 4, 1933

Whitsunday Lesson

John 16:5-20

Golden Text: Howbeit when He, the Spirit of truth, is come, He shall guide you into all truth; for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come. John 16:13.

Lesson Outline: 1. Who is He? 2. How does He come? 3. What does He do?

This is our lesson for Pentecost. We omit the lesson of the International Course in order to study the great spiritual fact that is universally commemorated on Whitsunday. That fact is the Holy Spirit, His nature and His work.

We base our study on Jesus' valedictory as John records it. These beautiful discourses were spoken by our Lord on the eve of His death. They dwelt upon the future of His redemptive work. On the morrow His career would end upon the cross, but not the cause to which He had devoted His life. That must be carried to its glorious consummation. And it was the Holy Spirit who would finish the work begun by Christ.

Thus the Master comforted His disciples at their farewell meeting. Not merely in the verses printed for our lesson, but in the whole of His valedictory, which should be read in its entirety for this study (John 14-17). It is a difficult study, but let us humbly seek an answer to three practical and pertinent questions.

I. Who is He? Most of us have very vague and confused notions concerning the Holy Spirit. No man can fully explain or understand Him. But we may, at least, guard the conception against misunderstanding. There are some things concerning the Holy Spirit that we may say with the confident assurance of an intelligent faith in the revelation of God in Christ.

The first is this: We believe in one God, not in two or three divine Beings. Therefore there can be no personal distinction between God the Father and God the Holy Spirit. These two are one, and this one God is a Holy Spirit. This divine Spirit,

our God and Father in Christ, has created heaven and earth, with all that in them is. And from the very beginning He has revealed Himself to men, in nature and in history. In Israel, especially, men had experienced His universal presence and His personal power. There is hardly a chapter in the Old Testament that does not mention this Spirit of God in gratitude and praise, for the gifts that He bestowed upon men and for the strength that He imparted. "Take not thy holy spirit from me," the psalmist prayed in deep penitence (51:11).

Then Jesus came. And when He preached in Nazareth He quoted from Isaiah, saying, "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor" (Luke 4:18). In Jesus, God the Holy Spirit dwelt in a fullness that was unparalleled.

Again, when we have thus seen the identity between the Spirit of God and the Holy Spirit, and His eternal activity in revealing Himself to men, we must try to form an intelligent conception of Him. But how can we do that? There would seem to be but one possible way. We must reason from the known to the unknown. We know the spirit of man, made in God's image. Even here our knowledge is partial, and far from being complete. But our partial knowledge of the human spirit may help us to form a mental image of the divine Spirit.

Now the very essence of the spirit that dwells in man is his capacity of reason, feeling, and will. That differentiates man from the lower orders of life. We share our physical organism with the higher animals. But the lowest man differs from the highest animal by the possession of this triple crown of life. He can think, he has a consciousness of values, and he can exercise his will. Only human personality has received that crown of life from the hands of the Creator. And when we speak of the spirit of man we mean his personal life as directed and controlled by his mind, heart, and will.

Something like this must be true of the Spirit of God, if that term is to have any definite meaning for us. The Holy Spirit is our best name, then, for the divine Personality. It denotes the infinite fullness and goodness of God's life. What man is in part, God is in perfection. He is a faint image of his Father's glory.

eiples had a decisive experience of the presence and power of God in their lives.

Pentecost, therefore, was not a wholly unique event, which had no precedent and can have no repetition. It represents and typifies a continuous spiritual fact. It denotes the experienced and assured presence of the Spirit of God in receptive and responsive hearts, enlightening the mind, quickening the conscience, energizing the will, enduing them with a new purpose and a new power.

But the Spirit of God has been active through all the ages. Wherever and whenever men have had an experience of religion, of sin and righteousness and redemption, it was due to this divine power. It was God who, thus, sought and found and saved men. That same Spirit of God, in all His fulness, dwelt in Christ, and in His disciples, even before Pentecost, according to the measure of their deepening faith (John 20:22).

The Pentecostal outpouring of the Spirit, then, was not a new gift, wholly unprecedented. It did not mark the first coming of God the Spirit into the hearts and souls of men, even as it was not the last. Its uniqueness was in its fulness. In these humble and faithful followers of Jesus, waiting and worshipping in prayer at Jerusalem, God found vessels meet for His filling. He could fill them with His fulness of love. He gave them burning convictions and mighty power. He made them witnesses of Jesus.

The same spiritual miracle occurs whenever a soul is born into the Kingdom of God. Each regenerated soul has its Pentecost. We cannot fellowship with Christ in the flesh, as did the disciples, and, thus, prepare our hearts for the reception of God's Spirit. But Jesus dwells in His gospel and in His Church. We may accept His truth, share His work, and experience His presence. Thus, as humble believers and sincere seekers of truth and life, we prepare our souls for the richer indwelling of God's Spirit.

III. What Does He Do? Jesus Himself has answered that question. "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment" (John 16:8-11).

Sin, righteousness, judgment—these are three of the greatest words in the human language. They denote the things that make men or mar men. They determine character and destiny. And through all the ages the Spirit of God has sought to engender these great convictions in men that they might learn to do right and shun evil. That is the eternal aim and purpose of God. That men might do His will and live.

But Jesus came into a world in which these great words meant little or nothing. They stood in dictionaries, but they did not burn in the hearts of men, like a consuming fire. Even to the Jews they meant but little, though their great prophets had made them flaming truths.

Jesus invested these old words with a new meaning. He created a new sense of sin in men. He revealed deeper possibilities of the righteousness demanded by God than any prophet before Him. He gave men a new conviction of judgment. And, now, so near death, He promised His disciples the gift of God's Spirit, who should continue and complete His redemptive ministry. Incarnate in Christ, that Spirit had been with them. Now He would dwell in them, even as He had dwelt in Christ.

"He shall guide you into all truth," said Jesus (John 16:13). That is the simplest and fullest statement of the work of the Holy Spirit. He takes the things of Christ and shows them unto us. We owe our most precious knowledge of God to Jesus. But His gospel is so much deeper than our apprehension of it. All the past ages have spelled out only broken syllables of its divine truth. It will require all the future ages to fathom its rules of grace. Under the gracious guidance of

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THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

June 4: God Working Through Us In
Everyday Life. I Cor. 3:9-15

The kind of God which Jesus revealed to us is a working God. "My Father worketh hitherto and I work." God is not a passive Being who once created this universe and then withdrew from it and is now somewhere sitting on a throne resting in an unending Sabbath from His labors. God is perpetually active. He is always working. There are, however, two theories which men have been holding with regard to God's activities. The one is that God periodically breaks into the world which He has made and manifests His power. This view was generally held throughout the Old Testament. God walked through the Garden of Eden in the cool of the day. He appeared occasionally to men; sometimes in the desert, in a flaming bush, on the Mount amid thunder and lightning; in the rain and the dew, in some earthquakes, in the Shekinah in the tabernacle. Sometimes He came in a still small voice, or manifested Himself in dreams. People spoke of His wonderful works, His marvelous deeds, but most of them were regarded as spasmodic, as a sort of a breaking in on the normal and natural order of events. Of course, the idea of an absentee God would have room for such a conception of God's activities in the world.

The other theory is that God is here and that He is constantly at work, that He is daily renewing the face of the earth and that He works through the normal processes of life. While Jesus nearly always spoke of His Father as in heaven, He also taught that God is with us. The very word Immanuel means "God with us." Jesus taught that God cared for the flower and for the bird, for beast and man and that the changing seasons of the year came by God's guidance and control.

God has always worked through human

personalities. When He wishes to accomplish something in the world He calls a man or a group of men through whom He can work. This is the primary meaning of the incarnation. God desired to reveal Himself and to redeem a lost world and so He worked through His well beloved Son who became man for us men and for our salvation. When God wanted to extend His Kingdom through the earth He wrought mightily through Paul and the Missionaries of every age. God seldom if ever, works in the abstract, but most generally through concrete, living, human personalities.

It is, therefore, a great thing to feel conscious that God is working through us. We are His agents, His instruments, His vessels through whom He can operate. If His work is imperfectly done the blame rests with us. Our weakness, our imperfection, our lack of devotion hinder God in the doing of His work in the world. We may, therefore, be either channels or barriers in the work of God. We may help it or we may hinder it. It is a fearful thing to arrest the work of God by our own failure.

But God works through us in everyday life. Sometimes we imagine that God works through us only in the high days and lofty experiences of life. But He also works through us in the everyday affairs. There is no task, however humble, through which God is not willing to work if we but give Him a chance. We must make every act of life a sacrament in the best sense of that word; that is, it should be the outward symbol of an inward grace. Every act of life should be done as unto the Lord.

We are celebrating Pentecost today. It is a day devoted to the Holy Spirit and to the founding of the Christian Church. Now, God works through us by the power of the Holy Spirit. The Spirit takes of the things of Christ and shows them unto us. The Spirit leads us into all truth. By the same Spirit men have done marvelous works and seemed to be clothed with divine power. The Spirit will use us today if we let Him. We must throw our hearts open to the Spirit's influence and then shall we be able to accomplish the mighty works of God.

It seems as if God were always waiting for some suitable person to rise up and be-

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come the agent through whom God may work. We can have no higher ambition than to be a "vessel meet for the Master's use." We can have no worthier aim than to be eyes and hands and feet and voice for God, through whom He may express Himself to the world.

The fact that God is constantly working through us puts a new dignity upon our work. We are co-laborers with God. Every good work becomes a form of worship, every shop is a shrine, every service is unto the Lord. This lifts our daily task above the low level of drudgery and fills it with new meaning and significance. In this way the humble layman becomes a minister of God and "they also serve who only stand and wait." Our daily life becomes bound up in God, and we may see God in the burning bush and hear His voice above the noise of worldly traffic.

The great tragedy among men is that they are trying to live their lives apart from God. They go forth in their own strength and their labor is expended upon themselves. Let men once become conscious of the fact that they are here to do God's work and the whole aspect of the meaning of life changes for them. They will put a new spirit into their work, and they will be less concerned as to what they can get out of it for themselves, than what they can put into it for God.

Every one then wishes to make the most of himself so that he may render the greatest and best service for God. He will keep his body pure, his mind clean, his soul unspotted so that God may work effectively through him. Whatever talents he may possess he will gladly put them to use for God. He will say, "Here I am, send me," and he will pray, "Thy will be done," by me and through me. This then assures the abundant life, and brings peace and joy into all of life. It makes life worth living and gives us a foretaste of heaven on earth. "And His servants shall serve Him" may already find its fulfillment here and now.

HOW I FEEL ABOUT CHURCH

C. Harold Lowden

I go to Church. Not because I have to, or that it is my duty to go (although it is), but rather because I want to go, and need to go, in order that my spiritual life may be developed, so that I may properly deal with the troubles and cares of the world in which I live.

I go, not to be entertained, amused, or even enlightened in a literary way, but simply that I may worship God, Whom I always find when I seek Him. Church is not the only place I meet Him, yet I never fail to find Him in Church, if I go in the spirit of worship, rather than to criticize anything and everything which has to do with the service, or, that I may see what my neighbors are wearing, or learn how they are behaving—or misbehaving.

I have business dealings with ministers of all denominations, creeds and sects, and admit that I wish some of them would change some of their careless habits, but I wish similarly with some who are not ministers, and I find that I can go to Church and forget the unpleasant dealings of the week and simply make it my business to get all the good from what that particular speaker has to say, and I believe I get more from the service than do those who come in search of defects in character, language, etc.

I admit some services and some ministers give me more help than others; yet I usually get the thing I seek, and it is remarkable how, if I am in the right attitude, things will work together to the end that my soul is blessed, and I am renewed in spirit, and refreshed in body and mind. I am constructed with a physical, a moral, a mental, and a spiritual nature, and could no more afford to neglect one than the other, and because I have found that Church is the place where I may best develop myself spiritually, I go as regu-

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larly as possible, and rarely come away disappointed.

The minister does not have an easy job, if he works at it, and I know many who are busy from early morning until late at night, trying to preach well, keep abreast of the times, be a good fellow, visit the shut-ins, and coddle that part of their membership which insists upon such attention. Fortunately, I can go to Church and not worry about the minister, if he will only feed my soul on the Bread of Life.

I would not care to live in a community where there is no Church; therefore, I support a Church with my interest, my co-operation and my offerings. I was baptized into one when I was a child, I received

much of my training through it during the formative period of my life, I was married using its rites, and one of its ministers will some day say a prayer for me as I am lowered to my last resting-place. Of what sort would I be if I refused to give it as much of my support as possible!

I have the sincerest pity for the person who is so shrivelled in spirit that he can find nothing in a Church to interest or help him. My own opinion is that such a one is so consummately egotistical that nothing outside himself will ever interest him. At any rate, I will stand for and with the Church because it points me to God and to good; it teaches me to live here, and fits me to live hereafter. It may be far from ideal as it is today made up, but it is the best thing that has been afforded me thus far, and I have a fond hope that some day it will reach the perfection that was in the mind of its Founder, Jesus Christ, to whom it should look as its Example.

PHILADELPHIA PRESBYTERY AGAIN IN ROLE OF TROUBLE-MAKER

One cannot but regret that a majority of the members of the Presbytery of Philadelphia seems to have been for years afflicted with a chronic ecclesiastical disease which breaks out at frequent intervals, its outstanding symptom being an effort to create division in the Church. Referring to one of these attacks, an eminent minister, best known for his successful evangelistic work, wrote as follows: "Look at Philadelphia! What endless and disgraceful janglings have distracted and disgraced the Church of God in that city! And in the Presbyterian Church at large these ecclesiastical difficulties have produced evils enough to make creation weep." Those words, however, were written about 100 years ago—by Charles G. Finney—and the record was far from complete in his day.

Now, after his own presbytery had declined to be used by Dr. J. Gresham Machen as an instrument through which he might attack the Board of Foreign Missions, the Presbytery of Philadelphia has adopted an overture which Dr. Machen declares to be identical with the one the Presbytery of New Brunswick rejected, and which is reported to declare the Foreign Board "unworthy of the confidence of the Church." It further insists—contrary to the Christian spirit and to repeated Assembly actions—that the Board must be restrained from co-operating with other Christian denominations on the foreign field. It goes even farther and calls upon the Assembly to reopen the doctrinal controversy which so hurt the Church from about 1920 to 1927, when it was settled by the adoption of the report of a "Special Commission" at the San Francisco Assembly.

In short, what this overture seems to seek is that the General Assembly shall undertake once more to override the constitutional rights and duties of presbyteries and designate the Board as a super-Church-court to determine for itself the doctrinal soundness of missionaries and then appoint only those who hold the narrow, "fundamentalist" views which the author of the overture seeks so zealously to impose upon the Presbyterian ministry.

What gives rise to such an attack upon the Board of Foreign Missions? In the "Philadelphia Ledger" of May 2, Dr. Machen is reported as saying that the Board has proved itself unworthy of confidence because it has accepted the resignation of Mrs. Pearl S. Buck "without expressing any condemnation of her radically anti-Christian views." Mrs. Buck, it appears, as she and the Board both state, "after various friendly conversations and without appearing before the Board, has requested that she be permitted to retire from active connection" with the Board. Thereupon "the Board accepted her resignation with regret." Mrs. Buck has labored at her own charges, without expense to the

Church, for some years and requested that the official relation be ended that she might give her time to literary work. There is little doubt, however, that she was actuated in part by the knowledge that the Board was being attacked on her account. Thus the Church loses another capable worker mainly because of the dogmatic attitude of a few who insist upon trying to impose their particular doctrinal views upon all other Christians.

As we understand it, the Board has no power to pass upon doctrinal soundness, and lay members of the Presbyterian Church are not even required to accept the Westminster Confession, much less the interpretation of it held by Dr. Machen. What right, then, would the Board have to condemn Mrs. Buck or anyone else for holding views not acceptable to Dr. Machen? Indeed, if the Board should indulge in such condemnation in the reckless manner adopted by Dr. Machen, who does not hesitate to call fellow-ministers un-Christian if they cannot accept all of his views, there would be cause to lose confidence in the Board. As matters stand, however, it is those who further obstruct a great cause in trying times whose worthiness of confidence may be called in question.

Whether or not it was wise for Mrs. Buck to resign, and whether or not it was wise for the Board to accept her resignation, "The Advance" does not profess to know, for all of the facts are not available as they were available to the parties to that transaction. But on one point we have very definite convictions: The Board of Foreign Missions represents a Church which is big enough and broad enough to be the ecclesiastical home of both ministers and laymen who seek to follow Christ as Saviour and Lord, but who are not agreed on all points of doctrine. Being thus representative of men of many minds, the Board's problems are always great and it deserves the fullest sympathy and co-operation of all loyal Presbyterians. It is both the height of egotism and the height of disloyalty to such a Church to take the position that the agency erected to lead in our effort to extend the kingdom abroad shall hereafter represent only a belligerent faction within the Church. It is inconceivable that the Assembly should give the slightest encouragement to any proposal thus to make our great Foreign Board the tool of a faction instead of the agency of the whole Church.—**The Presbyterian Advance** (Nashville).

REFORMED CHURCHMEN'S LEAGUE

Dr. J. M. G. Darns, Secretary

Within a short time the photograph of one of our most active chapters will appear in our Church paper. It will be interesting to note that the membership of the League is composed of splendid men who reflect abilities and represent various ages.

Secretary Robb Keener, of Chapter No. 30, of Greensburg, Pa., states the following in one of his most interesting reports: "We heartily agree that the time is now ripe for the organization to forge ahead and feel that we should all do our bit to help get the 100,000 men lined up, men who really are interested in the work of the Church and who are willing to do more than just be a member and attend the meetings regularly." The program of the March meeting of this chapter must have been exceedingly interesting. The following topics were discussed: "Economic Problems of Today" by Walter S. Mitchell. "Responsibilities of the Church Under the Present Economic Situation" by Abner B. Henry. "What a Technocrat Would Do With the present Situation" by Wilbur J. Goodlin. W. C. L. Bayne was the leader.

The officers of the newly formed Chapter No. 74, at Collegeville, Pa., are as follows: President, Ira Ettinger; vice-pres., William Detwiler; sec., J. Howard Fen-

stermacher; treas., Frederick Sautter. This chapter was well represented at the recent meetings of laymen in connection with the Eastern Synod by Professor Martin Witmer, who delivered a strong address on the subject, "What the Church Can Do for the League." Thus this chapter has already projected itself through its representatives into the Church-at-large. The heartiest endorsement was given to the Reformed Churchmen's League by the elders of the Eastern Synod, and they recommended to the Synod that every Church establish a Chapter and that hearty support be given the organization.

The Hon. Daniel J. Snyder, Judge of the Orphans' Court of Westmoreland County, Pa., has composed the material for the June meeting of the chapter. The subject is "The Home." This is presented out of a rich judicial experience and from the Christian standpoint, and if used as the base for the monthly program and study, cannot fail to help build stronger homes in the Reformed Church and in our country.

The suggestion has been made by one of our pastors that if the Reformed Churchmen's League would concentrate on a certain project there might be an increased interest on the part of the laymen. What suggestion would you make? Write the Secretary.

The Secretary stands ready at any time to visit the Churches during the week in the interest of the League. He cannot of course accept every invitation to address the chapters at their monthly meetings, but he is desirous of using every opportunity to present the work of the League to the laymen, who desire to establish a Chapter in their Church.

BOOK REVIEWS

The Finality of Jesus Christ, by Robert E. Speer. Published by Revell Co., N. Y. Price, \$3.

The contents of this book were delivered as the L. P. Stone lectures at Princeton Theological Seminary, 1932-33, and as the Gay lectures, Southern Baptist Theological Seminary, 1932-33.

The author raises three questions which serve as a basis for the five lectures: (1) Is Christ unique, final, absolute and universal? Is He alone or one among many? (2) As to the nature of Christianity, is it the absolute and final religion, or is it only one of the family of sister religions? Has it any mission to conquer the world, or should it seek adjustment and synthesis with the other religions? (3) What, accordingly, must be the Christian attitude toward valuations of Christ which it believes inadequate or untrue and toward other religions, including versions of Christianity which it believes unauthentic? The questions open a rich field for study.

The subjects of the lectures are as follows: 1. The Church's Conception of Christ in the first two centuries; 2. The attitude of Primitive Christianity toward Non-Christian Religions; 3. The View of Christ and of Non-Christian religions which generated and sustained the Expansion of Christianity; 4. Can we still hold the primitive view of Christ?; 5. What view, then, shall we take today of Non-Christian religions?

In the first lecture the author presents an array of witnesses which testify to the fact that Christ was unique, final, absolute, equal with God. He starts with the end of the second century and works backward to the beginning, presenting as witnesses Irenaeus, Justin Martyr, the second epistle of Clement, Hermas, Polycarp, Ignatius, Clement of Rome, Teaching of the Twelve Apostles, the Johannine Gos-

pel, the Synoptics, Pauline writings, the primitive Church at Jerusalem and the claims and teachings of Jesus. These witnesses declare Jesus to be the unique son of God and Saviour and Redeemer, alone in His distinctive relationship to man and God, eternal and universal. The object of these testimonials is to show that the propagating and survival value of Christianity in the second century sprang from the conviction of the uniqueness and the solitary indispensableness of Christ.

In the second lecture the writer answers the question, Did Christianity equate itself with other religions as companionate searchers after the truth or did it claim for itself and for Christ a qualitative difference and demand a solitary and exclusive loyalty? Citing the writings of John, Paul, and the Church fathers, the writer proves his position that there was no leveling of the Gospel with the philosophies and religions of the non-Christian world. Christianity was not merged into nor colored by the non-Christian religions of the first two centuries. Greek philosophy did have its influence beginning with the third century, but not in the first two centuries. Certainly this position is debatable. The cause of the triumph of Christianity for the first two centuries was due to the fact that it was not syncretistic but superior and separate.

In the third lecture the author deals with the missionary outreaching of Christianity from the beginning to our own time, to discover the view of Christ and the Gospel which has produced it and which it has embodied, and to learn the attitude towards the religions to which it has gone. The missionary outreaching of Christianity had its beginning with the Apostolic Church. He examines the theology of missionaries in the apostolic, post-apostolic, medieval, Reformation and more recent Churches and finds that the missionaries who succeeded had a sound view of Christology and did not approve of any composite mixture between Christianity and paganism. There have been such mixtures but they were largely the product of political rulers rather than missionaries. More recently missionaries of certain schools are apt to make the compromise and syncretize.

In the fourth lecture the author stresses the thought of Christ's death and resurrection as central in the primitive view of the Church. These truths were emphasized by Paul, whose writings preceded the Gospels. Without this emphasis there is no true missionary impulse. The facts about Christ that remain universal and eternal are His originality, finality, sinlessness, deity, incarnation, atonement, resurrection, His ethical pre-eminence, and His supremacy over all others. Christ is wholly unique and continues to be so.

The fifth lecture brings to a focus the aim of the author. The preceding lectures serve as a preparation for the last lecture. There is a rapid survey of the many missionary conferences held and the statement is made that the Jerusalem conference continued to accept Jesus as our Saviour and Lord and refused any attempt at an amalgamated religion.

In answer to the question, What then shall be our attitude and action toward non-Christian religions?, the author states a number of answers: 1. One school would ignore them and refuse to throw bridges toward other religions. They are doomed. 2. Another school looks upon them as sister faiths and the exponents of this school aim to perpetuate and strengthen them, not seeking to convert its adherents, but trying to make them better Moslems, Buddhists. 3. Another group seeks an amalgamation between the two. 4. Another school would attack and combat non-Christian religions. This is not permissible, aside from certain inhumane practices such as child-marriage, untouchability, murder of children, offering of human sacrifices.

The author expresses his opposition to

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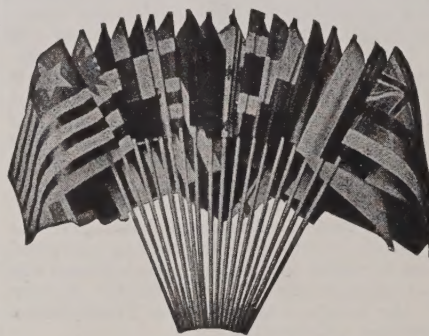
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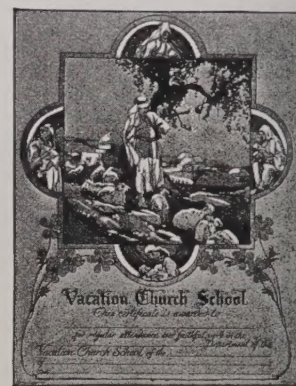
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these attitudes above named. He believes that one should be sympathetic towards these non-Christian religions and point out differences as well as agreements. Similarities give only our contacts; they do not furnish the impact. Similarities never convert; only contrasts do that. Paul at Athens began on common ground but soon started on the resurrection and pointed out differences.

Nor does the author look upon Christianity as the completion or fulfillment of the teachings of the non-Christian religions. Often fulfillment comes by partially destroying that which is evil. The values of the old religions themselves need conversion. Again the author is opposed to the idea of sharing in the sense of living with adherents of non-Christian religions with the hope that a mere contagion of character or a sharing of experience may suffice without stressing the supremacy of Jesus Christ, whose life alone is worthy of

sharing. The idea of the Christian religion as a leaven is refuted when the idea of leavening is viewed as a substitute for that of conquering. He does not believe that falsehood is unfulfilled truth, or that impurity is unleavened holiness, or that evil is imperfect good, or that falsehood, impurity and evil are merely to be leavened by Christ instead of conquered. The word conquer continues to figure prominently in the author's attitude toward the non-Christian religions. He believes in a conquering Christ.

The book comes to us at an opportune time. The study of comparative religions and the book, "Re-Thinking Missions," have awakened many thoughts in thinking minds. Many of the questions which arise from such studies receive a positive answer in this book. The work is a distinct contribution to the study of Missions and to the study of comparative religions as well.

P. J. D.